CERTAINE SERMONS PREACHED AND PENNED BY RICHARD ROGERS

Preacher of *Weatherſfield* in *Eſſex*, directly tending to theſe three ends. Firſt, to bring any bad perſon (that hath not committed the ſinne that is vnpardonable) to true conuerſion. Secondly, to ſtabliſh and ſettle all ſuch as are conuerted, in faith and repentance. Thirdly, to leade them forward (that are ſo ſetled) in the Chriſtian life, to bring foorth the fruite of both.

WHEREVNTO ARE ANNEXED diuers godlie and learned Sermons of another reuerend *and faithfull ſeruant of God*, Mr. SAMVEL WRIGHT, Bachelor of Diuinitie, late Preſident of *Sidney* Colledge in *Camebridge*, deceaſed, tending alſo to the ſame ends, with diuers particular points in both, profitable and fit for theſe times.

1. IOHN 5. 13.

I write vnto you that beleeue in the name of that Sonne of God, that yee may know that yee haue eternall life: and that yee may beleeue in the name of that Sonne of God.

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BRITISH MUSEUM

TO THE RIGHT HONOVRABLE EDVVARD DENNY, Lord Baron of *Waltam*, &c.

IT is recorded in holie Scripture (right Honourable) that *Iehoſhaphat* King of Iudah, much renowned for his pietie, did ſend out his Princes to teach in the Cities of Iudah. By which act of his, and the ſetting downe of it by the holie Ghoſt, although I goe not about to confound their office and dutie with the Prophets and Leuites, yet they are not on the other ſide, to be taken and counted as nothing; I meane both his act, and the report of it by the holie ſtorie. For though they did not preach to the people in the cities whither they came, hauing Leuites with them, to doe that ſeruice, yet their countenancing, authorizing, and backing of the Leuites, who did teach the people indeed; is not without cauſe ſaid to be a preaching; ſeeing it made way to the people receiuing of it with much more readineſſe and cheerefulneſſe, then otherwiſe they would haue done: yea, they were much more incouraged to the zealous embracing and profeſſing of it, with fruits following, and that by the aduancing and magnifying of it by ſuch noble and worthy perſons, 2. Chron. 17. 7.

then might haue bin looked for at their hands otherwiſe.

For though the word of God, and the pure doctrine taught out of it, be of ſufficient authoritie to draw and perſwade the hearers to ſubmit themſelues to it; yet conſidering the blindnes, vntowardnes, and rebelliouſnes of mans heart againſt heauenly things, a number would neuer haue ſet foote in the holie place to heare; for all the report that might haue come to their eares of the price and benefit of the glad tidings preached, if they had not been incouraged and brought on by ſuch worthie examples.

Oh, wee know what force there is in ſuch meanes. In ſo much, as euen with vs, howſoeuer there are of the Nobilitie, many who haue the preaching of the Goſpel in ſingular account, yet the people that dwell farre off from them, and be not ſeated neere to them, they (I ſay) hearken not after them, neither are any thing moued by them. But where ſuch are ſeene by the people that liue by them, to haue the preachers of the word in high account for the meſſage they bring, and to bee ſubiect to the holie doctrine which they teach; euen that is a ſtrong cord to draw the inferiour ſort to ſhew reuerence to the ordinance of God, and to cauſe them to think, that if ſuch great perſons ſo highly eſteeme of their miniſtery and meſſage, that there is (doubtleſſe) ſome great matter that moueth thē to it. And though that be not all, neither is of any power to conuert the heart, (for that is the proper worke of the holie Ghoſt) yet many are at the firſt brought on to receiue the preaching of the Goſpell, (who after feele the power of it alſo, and enioy the benefit of it) when yet their firſt beginnings there-

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in, are chiefly occaſioned by the zeale and forwardnes of ſuch good patternes.

And this is one cauſe (Right Honourable) why we Gods Miniſters doe much wiſh and pray for the ſuperiours and great perſons, and eſpecially thoſe who are noble and growing toward the higheſt places, that they may be ſincere and zealous for the truth, becauſe, though they be no Preachers, as neither *Iehoſhaphats* Princes were; yet wee know, how greatly they may ſet forward preaching, and honour God in going before the people in their holy courſe, I ſay, we pray that many of them may be ſuch, euen as wee highly praiſe God for thoſe, who are ſuch alreadie.

And as wee are glad to ſee them fauourers and followers of that which we preach by the authoritie of God, (one father of vs all) ſo we deſire (which is the next thereto) that they would be patrons of our writings, which we ſet foorth with the ſame mindes for the common edification of the Church of Chriſt, that when it is ſeene that ſuch as are in high place, and zealous profeſſors of the truth alſo, do make account of them; there may be farre greater hope that many others will doe the ſame.

And therefore I humbly craue of your Honour, that I who haue preſumed to dedicate theſe few Sermons to your Honour, may be with your good liking allowed ſo to doe. The which though they be things of ſmall account, (as they are commonly reckoned to be) yet I would not haue offered them, if I had thought they might not promiſe that good to the Church, which I know your Honour is willing to further. Beſides, if there be any thing in them worthy

your accepting, and reading, they are your due, by good right, and the teſtimonie of my thankfull heart, and the beſt that I haue to preſent to your Lordſhip; who though you neuer ſaw my face, yet euen vpon report of me to your Honour, did giue me cauſe to haue you in daily remembrance while I liue. But a word is enough of this.

To lay out the matter of the Sermons, I thinke it not meete to bee tedious to you about it, and the rathe for that it is in the ſhort Epiſtle to the Reader done ſufficiently; further then thus, to ſignifie, that the thing which is chiefly aimed at in them, (among many other to good purpoſe) is to giue helpe to the Reader, as need ſhall require, to make his calling, and conſequently his election (as the Apoſtle *Peter* willeth) ſure. And thus not to bee further tedious to your Lordſhip, I end, praying God, that as hee hath honoured you in a double manner, ſo he would accompanie your earthlie honour with abundance of ſuch bleſſings as are wont to goe with it, and multiplie your beſt honour with the varietie and increaſe of his heauenly graces. From *Weatherſfield* this 20. of Aprill 1612.

Your Honours in all humble dutie to commaund in Chriſt,

RICH. ROGERS.

TO ALL TRVE CHRISTIANS, AND WELWILLERS TO to the Goſpel, or ſuch as yet are further off from the power of it, whom the Lord in time may call: *Richard Rogers* wiſheth al good that they want to make them trulie happie for euer.

Chriſtian and gentle Reader, I offer to thy view in this little booke, certaine Sermons tending to the good of all that can finde time and willingnes to reade and regard them. And more particularlie, at this they aime; ſome of them, that they may helpe forward and perſwade ignorant, profane bad perſons, and hypocrites, to diſtaſt and waxe wearie of their euill and dangerous courſe. For out of all theſe kinds of wicked perſons doth the Lord daily call home ſome, effectually; where the Goſpell is ſoundly, plainly, and powerfully preached. And I would they ſhould know as much as I ſay, to the end they may not harden their hearts againſt God, (as they may poſsibly and eaſily doe) while they ſee many ſafely and happily guided in their liues, and themſelues nothing ſo, but may heare his voice willingly by repairing to ſuch wholeſome Sermons, wherein the Lord ſheweth himſelfe willing to be reconciled vnto them, and wherein he thus ſpeaketh; O nation, not worthie to be beloued, yet for all

this, if thou wilt returne from thine iniquitie, I will receiue thee graciously.

And what should make them like glad as the hearing of this? as the Gentiles were, when they heard first, that God had granted vnto them as well as to the Iewes, the glad tidings of saluation. Euen this sort of people may haue no small incouragement by reading these Sermons, and especially those among the rest, which shew how they that wander out of the right way, may returne, and come home vnto it againe. Some of these Sermons doe aime at this, to keepe such as are drawne out of their sinfull course alreadie, to the certaintie of saluation, and to keepe such stedfast in their faith, hope, and repentance; and that they may not fall from them. And other some of them, serue to helpe forward all such so stablished, that they may grow in knowledge and grace, and so bring foorth fruits beseeming the Gospell. And I would they might finde no lesse fauour and acceptation with the readers, then I am sure they found with them who heard them preached.

I haue shewed what the matter is that is handled in these Sermons: now I will shew my reasons, why I haue gathered not one, but sundrie of the same argument together, and set them foorth so. And after, I will declare to thee, in what order I place them in this treatise, and why.

The first reason why I set downe many in one booke of the same argument, and not of diuers, is this; for that this matter and doctrine of the conuersion of a sinner, is very hard to be perceiued and discerned of many hearers, and especially: so as they may cleerely see how to trace the way, and goe in it. Therefore that which could not so easily be perceiued in one sermon, I haue thought good to lay foorth in many, and out of diuers texts of Scriptures, which tending all to this end, to wit, to set downe the conuersion of a

sinner

ſinner to God, doe giue more light in this matter, and offer occaſion of more things about it, then one alone can doe.

Theſe therefore being read with conſideration, may (through Gods bleſſing) make this point cleere, who, how, and when a man is conuerted, and make him able to trie whither he himſelfe be ſo or no. And if one be well grounded in the doctrine that teacheth this, and haue the vſe of this, he ſhall much the eaſilier attaine to further knowledge, and conſequently to the vſe thereof: both which are meanly, and of few attained to, ſeeing ſo few are well ſetled in the other.

The next reaſon of this my thus doing, is becauſe this doctrine of the conuerſion of a ſinner, is but little, and too ſeldome taught, I meane al the parts of it are ſeldome ſet downe together; eſpecially at one time, and in one ſermon. All which were meete to be done, and oft; the weake capacitie, ſlipperie memorie, and many other defects in the moſt hearers, requiring it; and that they might ſee, both how farre they are from conuerſion, while they are in their firſt condition of ignorance, and vnbeliefe; and how they are to be brought to it, and alſo how contrarie their hearts and liues ſhould be to that they were before, when they be conuerted. Theſe parts of it are ſeldome handled altogether in preaching, though one ſometime, another of them another time be taught and deliuered. But it is a long time, though the word be diligently preached (as in few places it is) before the moſt part of the hearers are able to lay one part and point of it with the other, and to make the whole worke of conuerſion of them all.

And to adde the third reaſon, ſeeing all that the people know and practiſe without conuerſion is nothing, I meane, either pleaſing to God, or profitable to ſaluation vnto themſelues. They may (I denie not) know many points, and learne ſundrie inſtructions, as concerning the letter, but to know

so as they beleeue (without which faith it is impossible for them to please God) they cannot without conuersion; and to practise so in their liues, as that they may be said to repent and liue holily, (without which they shall perish, and neuer see the Lord) that is impossible without the same conuersion.

For these causes and some other, of which this is not the least, that by experience I haue seene great fruit come of this doctrine diligently and much taught, and little fruite, where it hath not been much in vse; for such causes (I say) I haue of purpose set out many sermons of this argument, desiring that the people may be made better acquainted with it, and that such Preachers as thinke me worthie to be heard in this request, would frame themselues to teach it in their owne, or in other places where they come.

As for them that feare they shall glut the people with beating thus vpon the same things, as though they could preach no other, I answere, if wee preach to the end the people may practise that which we teach, and if the people also make vse of that which they learne about this matter, it shall be found so hard and precious to know themselues conuerted, that they shall themselues desire that doctrine concerning it, to be taught againe and againe, and namely of faith and repentance, rather then to be wearie of it; for they shall see, that when the same thing shall be taught out of new texts, euen the old matter shall be in manner new to them.

Now it followeth to shew, why these texts are set downe in the order in which they are placed in the treatise. The first texts are Acts 16.24. *and Matth.* 24.12.13. *and the sermons on both, tend directly to shew, how a sinner is conuerted, except the beginning of the Sermon in the* 16. *of the Acts, which yet maketh a way to the doctrine of conuersion in the storie of the Iailer. And in those two Sermons the reader may see the three parts of conuersion. And diuers of the other*

Sermons

Sermons doe also giue good light in the same: and namely the 5. of Deut. In the next place followeth the 13. of Matth. vers. 46. and Esay 55. vers. 1. 2. In the former of these texts is commended to the reader what an excellent thing this conuersion and namely faith is, by a parable of the pearle: and the latter text containeth doctrine to incourage and hearten on all to thirst after, & most earnestly to desire these graces of faith & repentance, and other graces accõpanying them. The next in order is the 5. of Deut. 29. which, beside that I haue said of it alreadie, setteth downe the fruit of conuersion, which is a godly conuersation, and how liuely it floweth and proceedeth from this conuersion. The Sermons in the sixth text, to wit, in Matth. 11. vers. 20. tend to draw on and perswade to this conuersion, threatning woe to those that conuert not. In the Sermons of the seuenth text in Acts 9. vers. 31. there are examples, not of three persons, but of three particular Churches, who shewed foorth as shining lights, the fruit of conuersion in their liues, and vsed their libertie and time of rest free from persecution (vnder which they had liued before) to the growing in grace and knowledge with much comfort. In the last text, the 4. to the Philippians, vers. 4. the Sermons tend to shew what ioy the repentant life accompanied with the fruits of amendment, doth bring to all that leade it, and are conuerted, notwithstanding the discouragements that are on euery side against them. I haue said now what I minded to do: that which remaineth, is this. The Lord make that which I set out to thee, with all other holy instruction, profitable to thee for the making thee trulie happie.

Thine in the Lord,

RICHARD ROGERS.

THE SEVERALL TEXTS OF THE Sermons contained in this Booke.

3 *Three Sermons vpon the 16. of the Acts, ver. 24. &c.*
2 *Two Sermons on Matth. 24. 12. 13.*
2 *Two Sermons on Matth. 13. 46.*
2 *Two on Esay 55. 1. 2.*
2 *Two on Deutronomie 5. 29.*
2 *Two on Matth. 11. 20.*
2 *Two on Acts 9. 31.*
4 *Foure on Philippians 4. 4.*

THREE SERMONS PREACHED ON Act. 16. Verse 25. &c.

Vers. 25. *Now at midnight Paul and Silas prayed, and ſung Pſalmes vnto God: and the priſoners heard them.*

26. *And ſuddenly there was a great earthquake, ſo that the foundation of the priſon was ſhaken: and by and by all the doores opened, and euery mans bands were looſſed.*

27. *Then the keeper of the priſon waked out of his ſleepe, and when he ſaw the priſon doores open, he drew out his ſword and would haue killed himſelfe, ſuppoſing the priſoners had been fled.*

28. *But Paul cried with a loud voice, ſaying, do thy ſelfe no harme: for we are all heere.*

29. *Then he called for a light, and leaped in, and came trembling, and fell downe before Paul and Silas,*

30. *And brought them out, and ſaid, Sirs, what muſt I do to be ſaued?*

31. *And they ſaid, Beleeue in the Lord Ieſus Chriſt, and thou ſhalt be ſaued, and thine houſhold.*

32. *And they preached vnto him the word of the Lord, and to all that were in his houſe.*

33. *Afterward he tooke them the ſame houre of the night, and waſhed their ſtripes, and was baptiſed with all that belonged vnto him, ſtraightway.*

34. *And whē he had brought thē into his houſe, he ſet meat before thē, & reioyced that he with all his houſhold beleeued in God.*

The vnfolding of the text.

IN this Scripture there are two things to be conſidered; the one, the behaviour of *Paul* and *Silas* in the priſon; the other the conuerſion of the Iayler. Of the firſt, I will ſay no more, then may make way and giue light to the ſecond. The occaſion hereof

The parts two.

was this, that *Paul* hauing cast the diuell out of a maid that had been possessed thereof, and so had thereby disabled her from bringing in gaine to her masters by diuining and telling of things to come, whereby they had gotten much: they beholding what *Paul* had done, and how he had sitten in their light thereby; they forthwith like mad men, drew *Paul* into the market place vnto the Magistrates, accusing him that he with *Silas* had troubled the citie.

And by meanes thereof, the people rose vp against them, and the Gouernours commanded them to be beaten with rods, which, when they had done, they cast them into prison, commanding the Iailer to keepe them surely. He cast them into the dungeon or inward prison, and made their feet fast in the stockes. This was the occasion of these words, as it is plainly set downe by Saint *Luke* in the words going before; and then he sheweth how *Paul* and *Silas* behaued themselues, being thus cruelly and tumultuously handled, as grieuous malefactors, when all may see not onely their innocencie, but also the good, charitable and godly worke, which they did shew on the maid.

It is said, that they receiuing this iniurie at their hands patiently, and being strangers, and so finding no helpe at mans hands, did shew, what account and fauour they were in with God, in that he did not forsake them in their distresse; but comforted them by his Spirit in token of the goodnesse of their cause, and made them able to testifie the ioy of their hearts by singing Psalmes of thanks to God, declaring thereby that they being innocent, though they suffered as euill doers, yet reioyced in the Lord, that they were counted worthy to suffer for well doing. And this be said of *Paul* and *Silas*.

Now, to speake of the Iailer, who was one of them that had his hand among the rest of that barbarous company, and was readie to execute the cruell commandement of those Gouernours, and that also with more rigour then he needed haue done; it is very specially to be marked how God dealt with him, to make him see his rigourous and vnconscionable handling of his good seruants, by casting a feare vpon him that made him desperate: and not only so, but shewed him

mercie

mercie by them whom he had vsed cruelly, so that he was conuerted both from that, and from all other his wicked waies, in so strange a manner, that it rang all the citie ouer, that all the rest of them that had been partakers in that odious fact against Gods faithfull seruants, might be prouoked by his example, to turne from their wickednesse also.

But as I said, my meaning is not to stand largely vpon both these parts of the text. Noting therefore two or three points in the first, I will lay forth the conuersion of the Iailer more particularly and fully afterwards, which is the second. The things which I haue thought good to shew and lay downe in the first part, are three. The first is of God, comforting and taking part with his deare children in their trouble. The second is of *Paul* and *Silas*, and the ioyfulnesse of them in their suffering for well doing. The third is of the wicked Iailer, and what he gained in the end by his crueltie (God terrifying him deadly by the earthquake) how bold and vnrulie soeuer he was in the beginning.

The first part: The behauiour of Paul and Silas in prison: wherein three things are to be considered.

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Concerning the first, namely, Gods dealing with his, we may see in this Scripture, that he doth not bring his seruants into the briars, I meane great dangers, and then leaue them to shift for themselues how they can, as the manner of the diuell is to do, as also his instruments do, which learne of him. But God vpholdeth and comforteth them in the middest thereof, when a man which looketh but to the outward face of things, would say, they are desolate, they are vndone and vtterly forsaken. This is a point that may be clearly seene heere, as it were in a glasse, for *Paul* and *Silas* were brought into many and sore perils for doing their dutie, and for casting the diuell out of the possessed maid; all the citie both Gouernours and people were against them, so that after scourging they were cast into prison, vntill further sentence should be giuen vpon them. They found no friends in the place: what should I say? they might (a man would haue thought) seuerally haue cried out, and haue made that woful complaint, which the Prophet made in the anguish of his soule, saying: *there is no griefe like to my griefe*. And how farre were they off in mans iudgement, from that woe, which is

First: that God standeth by his seruants in their troubles.

Lament. 1. 12.

Eccles. 4. 10. not euery woe, when it is said, *woe to him that is alone.*

But heere we must looke vp higher, and lift vp the eyes of our minds, and behold whether God be absent from them also, or against them as all men were. But we see that to be far otherwise: for we behold him so readie and present at hand, that it might haue been said by him which had a good eye, of *Paul* and *Silas*, as *Elisha* said to his seruant full of feare, when armies of the Aramites were about the house to take
2. King. 6. 16. him, *that they had more with them then against them.* So the Lord being with *Paul* and *Silas*, what hurt could they all do to them, who were against them? And that was so apparent, that whereas men lying in prison are commonly filled with deadly sorrow, and are at their wits end; these were in the middest of ioy; in so much that they expressed the same by singing a Psalme.

Act. 12. 11. Dan. 6. 22. Euen as he did accompanie *Peter* with an Angell in the like condition, and was present with *Daniel* in the Lions den, so he was with *Paul* and *Silas* at this time. So that though Satan comming first as a tempter to allure to sinne, commeth afterward as an accuser, to condemne for sinning:
Matth. 27. and although the high Priests toled *Iudas* with money and faire allurements to betray his Master; but when he being wounded in his conscience for his so doing, brought the money againe to them, and complaining in what distresse he was; they left him in the snare, and bad him shift for himselfe; yet the Lord doth not so to his.

But if they suffer hardnes for his sake, and at his commandement, yet that may be verified in them, which is written
2. Cor. 4. 8. and 6. 10. by the Apostle, though they be afflicted on euery side, yet they are not in distresse nor forsaken; and though they sorrow in the world, yet they alwayes reioyce to God-ward: and though they haue nothing in their penurie; yet they possesse all things by contentation. And euen when they feele it not, by reason of their weake faith, yet it is with them as it was with *Gedeon*, when great heauinesse was vpon him, the
Iudg. 6. 12. Angell of God saying to him, *God is with thee thou valiant man.* This is the condition of Gods people, so that as he shewed his presence to *Paul* and *Silas* euen in the deep and darke

prison,

priſon, ſo doth he to all that truſt in him, in what affliction ſoeuer.

Let all ſuch reioyce, ſaith he in the Pſalme, who knew it ſo well, yea let them triumph for euer, yea let them that loue thy name (O Lord) reioyce: for in what weake eſtate ſoeuer they be, he is their buckler to defend them from their ſtrongeſt enemies, and when they be moſt contemptible, yet they may be bold to beleeue it, and to profeſſe their faith and ſay, they are in honorable account with him. And wheras it is demanded, why then are they ſo caſt downe in their troubles, diſmaied and vncomfortable. It is (I anſwere) all long of this, that they faile in beleeuing, as *Thomas* did, becauſe he ſaw not with bodily eyes Chriſt Ieſus in preſence; but when their faith is ſet on worke, then appeare they more then conquerors, for by it only they preuaile, according to the Apoſtles words; *This is the victorie that ouercommeth the world, euen your faith.* And this of the firſt point, namely how God forſaketh not his in their trouble, but ſtandeth by them.

Pſalme 5.11.

Pſalme 3.4.

Iohn 20.25.

1.Iohn 5.4.

The ſecond is, how the godly are affected in their ſufferings (vnleſſe they forget themſelues, and faile through their owne default) and that is as *Paul* and *Silas* were, I meane ioyfull and comfortable. No otherwiſe need they be minded, if they did duely conſider their libertie; nay I ſay more, if they did well weigh the commandement of the Lord, which is, that they ſhould do ſo. For thus he ſaith: *reioyce in the Lord alwaies* (and therefore in tribulation) and leſt he ſhould be thought to ſpeake raſhly, and not well aduiſed, he doubleth his words, ſaying, *againe I ſay, reioyce.* Which commandement if it were obeyed, they might find a great part of heauen, (that I may ſpeake to their full comfort) more then they do, heere vpon the earth.

The ſecõd point. How Gods children are affected in their troubles.

Phil.4.4.

But as it is truly ſaid of *Paul* and *Silas*, that they ſung for ioy when their feet were pinned in the ſtockes, and that alſo in the inward priſon; and ſo of *Dauid* the Scripture affirmeth, that when he was in ieopardie of death, *he comforted himſelfe in his God*; ſo there is no let or cauſe on Gods behalfe, why it ſhould not be ſo now with the reſt of his deare children; he could willingly afford it them. But as it commeth

1.Sam.30.6.

to passe, that the things that are most precious, are also rare; so in this one it is most true, that as comfort in affliction, and specially in the greatest, is more worth and more to be accounted of, then gold or the best earthly treasure; so is it also more hard to be found and enioyed.

How great was the glorie of it in the Martyrs, the Aduersaries themselues being iudges, and in others that in grieuous paines and sickenesse lie comfortable and ioyfull? And so should it be still, if it were more regarded and better looked to. But in that it is not so, what other reason can be alleaged of it, but this, that the Lord vsing his, to a more liberall and full diet, and giuing them more varietie of earthly benefits; they find such sweetnes and sauour in them, that when wants come or other hardship, they are more hardly borne, and stooped to: (euen as children daintily brought vp, cannot away with bare and course commons.) Especially if this be added, that because they are not much encumbred with afflictions, and those that they haue laid on them, be not sore nor grieuous; therefore when any come vpon them of any waight indeed, they cast them off, as impatient in bearing the burthen.

Why troubles are so vnwelcome to vs.

Psalme 73.14. Neither let any say to me this, that the children of God are alwaies vnder the crosse, neither are they long without some afflictions, seeing their life is compared to a *sowing in teares*. For notwithstanding this; many are their outward blessings also, especially where the pure preaching of the Gospell is enioyed: for many troubles may be easily swallowed vp, where that is, to helpe to digest them. And yet what poore and weake commendation may be giuen of the ioyfull welcoming of the troubles which are sent to such for the most part? And this to be true which I say, those times do proue, wherein they haue some load of affliction laid vpon them, for what earnest seeking to God is in them, or patience to beare them? Indeed, if they continue, or waxe more grieuous, so that they can neither auoid them, neither is there any hope of earthly helpe left vnto them, to come out of them: then perhaps, and not till then for the most part, when they see no other remedy, it may be seene, that God is sought

Psalme 126.5.

As our outward troubles are many, so are our blessings also.

vnto

vnto seriously, and then they stirre vp their faith to lay hold of assistance from God with some confidence, when all other helpe faileth.

For example, when by some sore visitation and sickneſſe, that is like to be vnto death, God awaketh any of his, (the diſeaſe permitting and giuing libertie to the partie afflicted, for some ſickneſſe is more violent then other,) it may be ſeene ſometime, that he lieth more like vnto one that preacheth, and giueth encouragement and exhortation to repentance ioyfully; rather then as one readie to die: but how rare is this to ſee? for in many ſmaller troubles, perhaps patience will hardly be found. And whereas ſome of Gods corrections cauſe ſorrow only to the afflicted, without paine to the bodie, as the loſſe of friends or goods; ſome cauſe ſorrow that commeth from paine, as ſickneſſe and grieuous diſeaſes: it may be that the former may worke ſome good now or then; but for the moſt part, the latter (if extremitie hinder not) leaue the beſt fruit behind them.

Howſoeuer it be, there is no doubt, but that this grace is too much wanting, and the rather it is the leſſe ſought, ſeeing we leane too much to temporarie holds and ſtayes, and for that our hearts runne after earthly things inordinately, as health, riches, peace, &c. though we ſee by long experience, that there is no hold of them, nor any ſafe reſting in them. And this lingring heere like *Lots* wife, muſt be purged out of vs and chaſed from vs, or elſe we ſhall degenerate from the faithfull in former ages, and ſhew too truely, that we be not led with their ſpirit, when we being ſo neſtled heere, can ſo hardly go out of our ſelues, to welcome the troubles which God ſendeth to weane vs from hence, and do not rather pray that we may reioyce vnder them, and be thankfull in them. Gen. 19. 26.

The third thing in this firſt part of the text, is: that euill perſons ſhall haue ſmall cauſe in the end to reioyce of their hard proceedings againſt the ſeruants of God, howſoeuer they purſue them with great delight; for God will ſurely take part with them againſt their enemies. As heere we ſee in the Iailer, whom he terrified, while *Paul* and *Silas* ſung for ioy; in ſo much that he and other his companions, when they *The third point: They that purſue Gods ſeruants, ſhall haue ſmall cauſe of reioycing in the end.*

heard it, might see that they had a God that could and would comfort them, when hee himselfe their wicked aduersarie thought he had loaden them with anguish and sorrow; and that this their God could astonish him with feares and desperatenesse, when they whom he oppressed were merrie.

How God doth this in the world to come, it is cleere enough by that Scripture to the Thessalonians, where it is
2. Thess. 1. 6. said; *That it is a righteous thing with God to recompence tribulation to them that trouble his, and to them that are troubled, rest; when the Lord Iesus shall shew himselfe from heauen with his mighty Angels in flaming fire.* Indeed in this world that is not alwaies seene, but yet God doth it euen heere also, while
Gen. 12. 3. he professeth, that *he will blesse them that blesse his, and curse them that curse his,* and while he sheweth fearefull iudgements vpon them who did sore vexe his good seruants, and constraineth other to crie out, and with their owne mouthes to acknowledge, that he plagueth them for their sakes, whom they hated and persecuted.

Examples. For examples of the first kind *Zidkiiah* is one, the archprophet of *Baal*, who did not only feed *Ahab* with lies and false messages, as from God, when he demanded of him what
1. King. 22. 25. the will of God was in a doubtfull and waightie case; but also smote *Micaiah* the true Prophet of the Lord, and withstood him for speaking the truth. For this very cause he was constrained afterwards with feare *to hide him from chamber to*
Numb. 16. 30. *chamber.* Another example of the first kind is *Corah* with his companie, for resisting and rising against *Moses* the true seruant of God, charging him to be an vsurper of the Priests office, and to take too much vpon him, and himselfe to bee Gods true Priest: for the which, as *Moses* witnesseth, he was swallowed vp of the earth with those which were of his conspiracie.

Examples of the latter sort, is *Pharaoh*, who after ten warnings by God in strange punishments, for not letting the people of Israel go to serue the Lord out of his land, but pursuing them still euen into the sea, was in the middest thereof drowned, when he was constrained to confesse that the Lord tooke part with Israel against him, all the Egyptians saying,

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We will flie from the face of Israel, for the Lord fighteth for them against the Egyptians. Another example is *Iudas*, who betraying his Master into the hands of the high Priests for money, was compelled to confesse before them that set him on worke, in a most heauie torment of conscience, casting the money againe before them, *I haue sinned in betraying the innocent blood.* Exod.14.25. Matth.27.4.

By all these it appeareth, that they shall haue small cause to glorie of their winnings in the end, who offer hard measure to Gods people, the Lord himselfe crying out thus vnto them, *Touch not mine annointed, nor do my Prophets no harme.* Psalme 105.15. Neither let any obiect heere, that they know them not to be such, for so they will affirme in their mad mood and raile on them, who yet, when they will speake, as they are perswaded in good aduisednesse, will say of them, as *Saul* did of *Dauid, that he was more righteous then he*, and as the King of Babylon said to *Daniel, thou art the seruant of the most high God.* So let faithfull Christians rest in their innocencie, and in the witnesse of a good conscience, and let them count it banquetting cheere, to be accompanied with that; and their greatest enemies which want it, shall oft count them blessed, and desire to taste of their dainties, howsoeuer they oftentimes set themselues against them. And thus much be said of the first part, and of the three points thereof. 1.Sam.24.18. Dan.6.20.

The second part of the text.

The conuersion of the Iailer.

Three things heere to be marked.

The second followeth, and that is concerning the conuersion of the Iailer. For the better vnderstanding wherof, and the vse which we are to make of it, three things are to be marked. The first, what his estate was before his conuersion: the second, the meanes whereby hee was conuerted, and the third, the effects that followed his conuersion, and were proofes and fruits of the same.

His estate before he was turned to God was wicked, as all other mens is: but more laid out in three things, by which we may the easilier iudge of his whole life besides. And these were his crueltie against *Paul* and *Silas*, his desperatenes in his affliction, minding to haue killed himselfe, and by consequent his sensuality and drunkennesse in his prosperity while he enioyed it. I

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2 The meanes of his conuersion were, partly more remote and further off: partly more neere vnto it. And both of them are seuerally three. Of the first sort was the earthquake, whereby he was astonished and terrified: then *Pauls* words disswading him from hurting himselfe: and thirdly, how they wrought vpon him, and that was so farre, as that they turned his heart toward them, and he sought to be comforted of them. All these did set him forward, though afarre off, to his conuersion: in so much as, although they wrought it not, yet without these he had neuer come to the other, which were more neere meanes thereof, and did effect it. The latter kind of meanes were also three. First, he desired to know of them how he might be saued. Secondly *Pauls* answere, that he must beleeue. And thirdly, his teaching him how: whereupon hee receiued and consented to the doctrine, so that he beleeued in the Lord Iesus, and was conuerted.

3 The effects and fruits of his conuersion follow, and they were also three, which were proofes of it. One, that he was baptised: another was his ioy for so happie a change: and the third his kindnes to them many wayes declared; as his bringing them out of the loathsome prison into his house, what danger soeuer it had procured to him: his setting of meate before them; his washing of their stripes; and with all these the condemning of himselfe for his former crueltie towards them, and his reuenge that he tooke on himselfe for the same.

The estate of the Iailer before his conuersion.

Now, according to the parts of this storie, I will proceed to speake of euery one in order. And first, to begin with the estate that he was in before his conuersion, somewhat is to be noted of it in generall, and then his particular sinnes are to be considered. Generally, this is to be obserued, that he being prophane, and (as he shewed himselfe) ignorant, and *without God in the world*; as *Paul* speaketh of all the Gentiles, I say, it is to be obserued, how vile and wretched we are before God shew his worke of mercie vpon vs: euen filthie and vnclean, stinking in our sinnes, loathsome to God, and euen to men also, who are themselues any better guided and graced.

Ephes.2.12. and 4.17.

The

The which to be true, the ſaying of *Ezechiel* doth moſt cleerely ſhew: who bringeth God in to ſpeake thus, with many other words to the like purpoſe, *When I paſſed by thee, I ſaw thee polluted in thine owne blood; in thy nativitie when thou waſt borne thy nauell was not cut, thou waſt not waſhed in water to ſoften thee: thou waſt not ſalted with ſalt, no eye pitied thee,* &c. ſhewing hereby, that before God waſh vs and giue life to vs, there is nothing but filthineſſe and death. Thus the Scripture *brandeth* the woman of Samaria, (though ſhe afterward brought many to Chriſt) with a note of infamie, that ſhe had been an harlot; that ſhe had been full of ignorance, maliciouſneſſe, a ſcorner, &c. And *Zacheus*, though his repentance was famous, had been a ſore griper and deceiuer, and *Paul* had been *a perſecuter, a blaſphemer and an oppreſſor.*

Ezech.16.6.

Iohn 4.18.

Luke 19.7.8.

1.Tim.1.13.

And ſuch a miſerable perſon was this Iailer. For though there was no direct occaſion offered to Saint *Luke* to lay out his whole wicked courſe; yet by the few ſinnes that were expreſſely mentioned to haue been in him, or by neceſſary conſequence, it may be eaſily gathered that he was ſuch an one: which ſins ſeeing they were ſetled in him by long cuſtome, as habites and courſes of life, they did both rule him, and alſo drew many like companions to them, to make him a vaſſall and ſlaue of the diuell. And ſo it is with all, though all breake not forth into the ſame notorious euils.

Well might the Prophet *Ieremie* therefore ſay, it is the Lords mercie that we liue and breath, and are not vtterly conſumed. And all may wonder that he will pitie vs, and be patient toward vs, in giuing vs a time of repentance: as they that beleeue do when they find it ſo, and it ſhould humble the proudeſt, and ſhame and feare them that are not ſo; euen as it houldeth all in lowlines and abaſement euer after, who haue found from him a gracious deliuerance out of ſuch intolerable bondage. And the vſe that ſhould be made of the very knowledge of this miſerable condition of man, is no leſſe then I haue ſet downe, euen as humble and thankefull walking with God ought alwaies to accompanie thoſe who haue eſcaped it, as I haue ſaid.

Lament.3.22.

But

But alas, though there may be seene some such dutie to be practised of the latter, I meane the faithfull; yet no sparke of shame or sorrow for so great calamity can be perceiued to be in the former, that is, the vngodly: in so much that a man would thinke there were no such vengeance hanging ouer them as I speake of, if he should marke the looseneſſe, boldneſſe and securitie of such; and neither any damnation waiting them, either old or yong, men or women: when (yet) it is the senseleſſenes of them through vnbeliefe, that they giuing no credit to the Scriptures, which in euerie place doe proue it to be so; therefore they feare nothing, no not the greateſt woe, till it come vpon them, and that they feele it. This is that which we haue to note of and by the estate of the Iailer in generall.

His particular sinnes.
1. Cruelties.

Of his particular sinnes, crueltie is the first, accompanied with adulation and slauerie; he being readie to put in execution that which was most vniustly commanded him. But besides that, he did (I say, exercise crueltie vpon the seruants of God, in doing more then he was enioyned. For he was bidden but to keepe them safe; which he might haue done; if he had but put them in the common prison. And yet he would not haue done that, if there had been but ciuilitie, especially any dram of compassion in him, but would haue kept them sure in his owne house, they being neither murtherers nor rebels, nor like to be dangerous persons; but he most cruellie cast them into the bottome of the prison, euen into a dungeon, and yet euen there made their feet fast in the stockes.

The barbarous and sauage act of this Iailer is set downe to withhold all that heare of it from that sinne, and to shame them that practise the same or the like crueltie: not onely for
Mauh. 7. 1. that God hath threatened, that with what measure men meat it shall be measured to them againe, and that *iudgement shall*
Iames 2. 13. *be without mercie to them that are merciles*, but also seeing it is vnnaturall to be cruell. If any receiue sentence of death for his iust deserts, as *Achan*; or iniustly, as our Sauiour did, yet if thereto should be added other vexations, as mocking, rai-
Iosh. 7. 19. ling, &c. that were crueltie: therefore *Iosua* shewed mercie on *Achan*, to bring him to repentance, when he was adiudged

iudged to die; but the cruell Iewes and ſouldiers were accuſed of beaſtly crueltie, and that moſt iuſtly: when Chriſt being to be crucified, was alſo handled deſpitefully and mocked of them. Matth.27. verſ.28. &c.

Sauls crueltie to his ſonne *Ionathan*, who would haue put him to death for taſting a little honie with the top of his ſpeare when he fainted, to reuiue himſelfe; was moſt ſauage and vnnaturall. Not vnlike vnto it is that barbarouſnes and vnmercifull dealing of ſtep-mothers and ſtep-dames to orphans and poore ſuccorleſſe children, whom they vſe worſe then many a bad man will vſe his beaſt, when yet nature teacheth them that they can neuer ſhew kindnes and tender compaſſion enough to their owne children. For which cauſe the Iewes in vſing correction, were ſtinted by the Lord, that *they ſhould not giue aboue fortie ſtripes at once.* 1.Sam.14.44. Deut.25.3.

And for the ſame cauſe, to meete with their crueltie, God commanded that an eye ſhould be put out in him that had done the like; and a tooth for a tooth, to bridle them. And how was that ſeruant dealt with in the Goſpell, who being forgiuen ten thouſand talents by his Lord, would not forgiue his fellow ſeruant an hundred pence, but laid hands on him and throtled him, ſaying, *pay me that thou oweſt?* His Lord was wroth with him, and deliuered him to the tormentors, till he ſhould pay all that was due to him. Exod.21.24. Matth.18.28.

And as all crueltie is fearefull and monſtrous, ſo that which ariſeth from enuie and hatred, is diuelliſh. According to that which *Salomon* ſaith: *Anger is cruell, and wrath is raging; but who can ſtand before enuy?* But not to ſay that which yet might to good purpoſe be ſaid, to make this ſinne odious vnto vs, let them who haue aduantage of their neighbours by forfetting their bonds into their hands, and all ſuperiours who may vſe poore ſtrangers, fatherleſſe ones, and poore ſeruants at their pleaſure, and finally all, whoſoeuer they be, beware of hard-heartedneſſe and crueltie which it bringeth forth, eſpecially of enuie, knowing that they haue a Maſter and a Superiour in heauen, who will recompence ſuch brutiſh barbarouſneſſe, and as they deſire that all other ſhould doe the ſame to them, let them exerciſe and practiſe mercie and compaſſion, Prou.27.4.

passion, kindnesse, gentlenesse, meekenesse, and such like vertues.

His second sin: Desperateneſſe.

The second sinne apparently to be seene in the Iailer, was desperateneſſe: which was such, that when he arose out of his sleepe by the feareſull earthquake at midnight, and saw the prison doores open, he drew out his sword and would haue killed himselfe, supposing the prisoners had been fled. Such a sinne is this desperateneſſe, that when men haue losſes, displeasure of their betters, or other great discommodities, or when they be but striken with the feare thereof, they haue no stay of themselues, but without all consideration are carried by it, as by a whirlewind, to very madneſſe. Oh, if men be crosſed, hauing no grace to vphold them, they are beside themselues, and at their wits end.] Many maruaile, when the storie is remembred in companie, at the murmuring of

Exod. 16. 3. the children of Israel, when they had no food in the second month of their entring into the wilderneſſe, their store being spent that they brought with them out of Egypt. And it must be confeſſed, that it was their sinne, that they murmured against God when they were in need. But alas, we who] are readie to censure them do much worse: for we grudge when we haue no want but abundance, if any thing go against vs. Indeed, while all things go with vs to our hearts desire, and we liue in prosperitie, we can praise God, as though we were not inferiour to the forwardest in religion: but if God lay his

Iob 1. 11. hand vpon vs, we will (as Satan saith in *Iob*) *euen curse him to his face*. Examples want not, euen of such as are of the visi-

Iudg. 17. 2. ble Church. The woman spoken of in the Iudges, *Micahs* mother, when she had lost her money, what was her refuge to the easing of her heart, but cursing?

2. Sam. 17. 23. When *Achitophels* counsell was refused of *Absalom*, which had bin in great account, was he able to put vp that disgrace? No, but he was so throughly vexed for it, that he recouered

1. Sam. 28. 7. &c. not himselfe, but went and hanged himselfe. *Saul* had banished the witches out of his land, according to the commandement of the Lord; yet when he was in a strait (for all the commandement) he enquired for one, and asked counsell of her. But oh, that we in this age had learned wisdome

and

and conſtancie in the ſeruice of God, to be faithfull to him in our troubles, as we profeſſe it to be our dutie in peace.

But I feare we are not behind the worſt of theſe in the committing of this ſin, but before them rather. For they murmured in great diſtreſſes; but we in very ſmall trials, as though we could beare nothing, neither ſuffer our ſelues to be croſſed in the ſmalleſt things: but we flie to our ſhelter, which is by anger, rage, curſing, impatience or threatnings, if not by worſe ſhifts to auenge our ſelues, when we ſhould rather be aſhamed to be ſo diſguiſed. Eſpecially conſidering who we are, and from whence we come; euen from worſe then the dunghill, and ſhould maruell that we be not conſumed, rather then thinke much to be touched, yea with the little finger, when we ſuffer iuſtly whatſoeuer we ſuffer, yea the moſt grieuous calamities: according to the ſaying of the Prophet in the Lamentations: *Wherfore doth the liuing man complaine? man ſuffereth for his ſinne.* Lament.3.39.

And this were more fit to be done of vs (a wiſe man would thinke) rather then that we ſhould be led with ſuch frenzie, which I ſay not is monſtrous in them that go for godly, but an vtter ſhame for thoſe that are meere naturall men, being trained vp vnder true religion, and liuing in the light of the Goſpell. And they that cannot ſubmit themſelues to this inſtruction (which in their owne conſciences they cannot but confeſſe they ought to doe) let them ſee their bondage and acknowledge their ſin, that ſo they may make way to the obtaining of pardon and amendment.

The third ſinne to be noted in the Iailer, was the reſting and pleaſing of himſelfe in his proſperitie, when he enioyed it. For this ſenſualitie is in carnall men, that if they may haue their harts deſire in the things that are of price in this world, they are made drunken therewith. And therfore much more he muſt needs be ſo, who was a Pagan, and knew nothing of heauen, to hold him within compaſſe. And although this ſin be not expreſſely ſaid to haue been in him, yet by neceſſarie conſequence, it is gathered to haue been ſo, by a reaſon drawne from contraries: for whoſoeuer is deſperate in his loſſes, and is brought to his wits end for the ſame, he (doubt- *His third ſinne: Senſualitie in proſperitie.*

Note. lesse) made his prosperitie and the enioying of his goods, his heauen and his paradise.

Euen as the contrarie is said of *Iob*, that he lost his riches without any great griefe; therefore he enioyed them (while he had them) without any great loue. And this sinne, to become disguised and made drunken with the commodities which a man enioyeth, is farre worse then to be impatient for the losse of them, and bringeth forth many greater inconueniences. For such not only loue them, and their pleasures which they follow thereby, more then God, which is idolatrie; but also they doe by meanes of them, more boldly commit any sinne, that they delight in, seeing they make their riches their strong hold. It would not be thought to be true, but that men haue bewrayed what lieth hidden in their hart, by their tongue; that many, and those of no great patrimony neither, so as they might enioy the estate they liue in heere, they would with all their heart giue ouer all hope or interest in heauen which might possiblie abide them.

To be sensuall in prosperitie, a greater sin then to be impatient in aduersitie.

2. Tim. 3. 4.

Prou. 18. 11.

And what place is there for instruction in such? This sinne is called *the pride of life*; namely, to glorie in that which men haue, and that they may heare of no aduersitie, but health, wealth, ease, credit, fauour with their betters, and aduancement aboue others, is their paradise, from the which to be plucked, is vexation to them, and the most deadly tormenting that could befall them. And by these three sins we may gather, what the Iailer was in the whole course of his life, in which these three bare sway, and other sinnes which did accompanie them. And like to him is the condition of all other, while they be strangers and enemies to God; and yet behold greater abomination then this; namely, that they waxe hardened in this estate, and worse and worse, rather then fit to be called backe, and to be reclaimed.

1. Iohn 2. 16.

Oh therefore, what hope was there either of him, that he might be made a Christian, or of other like vnto him, to be brought backe from such a disguised estate? And therefore what a wonderfull worke of God is it, to conuert such to a contrarie condition and course, so that neither they would, although they might without punishment, wallow againe

in

in that mire, after they be washed; neither can they in a long time be pacified nor quiet in themselues afterward, to remember what manner of persons, and how vile and odious they haue been. And seeing the Lord did shew such a worke of mercie vpon this wretched man, let vs see further into it, and by what meanes he brought it to passe, as shall follow in the next Sermon.

THE SECOND SERMON CONTINVED VPON the same text.

IN the former Sermon I said before, some of these meanes of his conuersion were more neerely adioyned vnto it, and some were further off; I will speake of both, as occasion is offered. Of those which were further off, this was the first, that the Lord sent a mightie earthquake, whereby he awaked him, and seeing the prison doores opened; such astonishment and feare of the running away of the prisoners tooke hold of him, that he was at the point to haue killed himselfe. But what of this, some man (perhaps) will say? was this a meane to conuert him, and to bring him thereby toward saluation? when all may see that there was (as one may say) little more then a haires breadth betweene him and vtter confusion and desolation by killing himselfe, whereto he was fully bent, and hardly held backe. Whereto I answere, that he was held back from that attempt by the prouidence of God, who had prouided and set in a readinesse there, not his wife or familiar friend to keepe him, but euen *Paul*, to whom he was a deadly enemie, that he might be a meane to saue his life, rather then that he should miscarie. And for the other part of the obiection, whether that desperatenesse of his, was a meane of his conuersion, I say, it was (though a farre off) as God handled the matter.

The meanes of his conuersion.

The first meane a farre off.

Obiect.

Answ.

For by this shaking and fearing him, his iollity was abated,

his pride allayed, and he was, though not tamed, yet in a good way to it, and well prepared for it, as appeareth by that which followeth, when this was added thereto, that *Paul* had so kindly dissuaded him from hurting himselfe, and in so fit a season. And as we say in the prouerbe, that sometime the furtheſt way about is the neereſt way home; so by Gods good hand it was in this; that the trouble and vnsetling of him, that was like to haue sent him to hell, the Lord vsed as a meane of his conuersion and saluation. There is no doubt, but that many felt the earthquake, as well as he, and yet neuer were the better for it, as he was; neither should he haue been, but that the Lord intended and purposed it.

Doctrine. And heere we may learne, that God goeth about to doe them good who are his vtter enemies, when they little dreame of any such thing; and hee entendeth their good, when they neither obserue nor consider it. To speake more particularly, in sending crosses, sickneſse and sundrie visitations, men at the first do in their rashneſse and haste, rage against God and curse him; whereby they shew, that this is all the good that they can draw out of them. But if the Lord do intend and meane their good by sending them, he will pull downe their stomackes, and make them see themselues thereby, and how little they shall gaine by setting vp their bristles against him. Yea he will make them glad of the helpe and counsell of such, as they did before both scorne and abhorre, as in the example of *Saul* we may see, who for all his loftineſse and iollitie, was cast downe, as they who are most meane and miserable; and full glad of *Dauids* kindneſse to him. 1. Sam. 24. 17.

This bridling of the rage of wicked men, and breaking of their hearts by afflictions, though it be not repentance, yet God vseth them as meanes to bring them thereto in time and by degrees; I speake this of such as the Lord will honor and do good vnto. And they that do well weigh it, shall see, that it may well be so. For as they who will make crooked things straight, do bow them a contrarie way, that so they may the easilier bring them betwixt both, which is to be straight and right: so the Lord, when he entends to make a proud man

humble

humble and meeke, he will breake his heart with ſorrow and affliction, wherewith when hee hath been throughly exerciſed, he is the fitter to be brought to the meane betwixt both, that is, broken-heartednes and humilitie.

For as a log in the deepe mire, hauing long lien therein is ſo faſtened to the place, as it is impoſſible to remoue or pluck it out, vnleſſe it be looſened and turned into another place; but being ſo handled, it may with eaſe be taken out: Euen ſo, if a man ſet vpon his dregges, I meane, being riuited into his ſinnes, be not looſened from them by ſome terrour and heart-ſmart, though hee be brought neuer the neerer to repentance thereby, yet he ſhall (if he be ſuch a one as God wil ſhew mercie vnto) hee ſhall (I ſay) much more eaſily be perſwaded thereto. According to that which wee ſay in our common ſpeech, and that truly, of a wicked man bent to his will and to liue licentiouſly, that hee is neuer like to amend and come to good, vnleſſe the Lord awake him by ſome great affliction.

This manner of Gods dealing with men, to bring them to ſo happie an eſtate by ſo vnlikely meanes, and ſo farre off, ſhould teach the men of this age, that wiſedome, hauing knowledge, which the ignorant cannot learne, that in their troubles and aſtoniſhments, they ſhould not think that they are puniſhed ſeeing God taketh delight therein; and ſo wax hardened: but to know, that they not humbling their hearts to ſeeke the Lord by preaching, and by Gods benefits, they haue need to be awaked by his iudgements, and that he doth therefore afflict them, that they may know they are farre gone in their euill courſe, that ſo they may lay ſurer hold of his word, and take direction and counſell from thence, to be brought to God.

But let vs ſee how God wrought by the ſecond meane that was farre off, and ſo, how hee brought him on by degrees to true conuerſion. This ſecond meane was *Pauls* care of him in his deſperate eſtate, to hinder and diſſwade him from offering violence to himſelfe, and his kindnes towards him, in *ouercomming euill with good*. For whereas the Iaylor had ſhewed himſelfe cruell towards him, when he had giuen *The ſecond meane: Pauls care of his life.* Rom. 12. 21.

him no cause so to doe, and therefore looked for no good will at his hands (if possibly he should stand in neuer so great need thereof) behold hee had no greater friend then him, whom he had deserued to be his greatest enemie: for euen by him was his life preserued.

This when he weighed and considered, which hee could not but see, *Paul* so earnestly beseeching him to doe himselfe no harme, who had not otherwise been held back from killing himselfe, I say, when he laid these things together, he was againe amazed at this, but in another manner and better, then before. For before, his heart was troubled desperatly, thinking what losse he was like to haue; but now hee was moued in a more commendable manner, to see *Pauls* vnlooked for kindnes towards him. This began to draw his heart towards *Paul*; which (we know) must needs be a great change, from that which was before.

The beautie of vertue & grace in Gods seruants.

And by this we may mark the beautie of vertue and grace in Gods seruants, how greatly it moueth the hearts euen of wicked men. Surely, if they were carefull that their light might shine in good conuersation among men, they should not a little prouoke them out of their bad course, and to bee in loue with a better. I doe not denie but it most moueth them, when it bringeth any benefit to them, as heere *Pauls* loue and care did to the Iaylor: they had double force to worke vpon him. And although it helpe much (I grant) to the further drawing him on toward goodnesse, yet that only was not to be seene in him, but that did beate into him a perswasion, that he was a good man, and was able to doe him good also, and therefore a little after he desired to know of him how he might be saued.

So that kindnes and harmelesnes, and other fruits of loue, if they were more vsually and plentifully shewed foorth by Christians, they would (vndoubtedly) pearce the hearts of many wicked men, and cause them to thinke that they are farre from the course which they should walk in. For though many scorners and profane persons doe trample goodnesse and good men vnder their feete; yet the beautie of pietie and Christianitie doth much moue and availe with many. As

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we see by *Peters* words to Christian women, where he saith: *Let the wiues be subiect to their husbands, that euen they that obey not the word, may without the word be wonne by the conuersation of their wiues.* 1.Pet.3.1.

But especially, if Gods seruants would, as opportunitie is offered, shew their loue in seeking to win them to God, and to help them towards eternall life; much more should they perswade them to forsake their bad course, and to embrace a better. As our Sauiour Christ talking with that woman of Samaria, brought her to repentance. And this be said of the second meane of the conuersion of the Iaylor, though farre off: which as it was a degree before the former, so they who are moued as hee was, are sensiblie set forward, as he was; though I denie not, but that many comming thus farre, and further from their euill course, may yet be farre enough off from true conuersion. Iohn 4.

The third meane: His cleauing to the Apostles.

But let vs heare the third meane, which the second now spoken of, procured and brought foorth: and that is a neerer degree to goodnesse, then the former. And this it is, that he conceiued so well of them, of *Paul* and *Silas*, I meane, that for all the commandement of the Magistrate, hee brought them out of the prison, and fell downe before them, in token of reuerence to them, and so fell to neere acquaintance with them, who being good men, it gaue hope of his further good taking by them. And here I will stay a while to teach how we may profit by this.

The benefit of familiaritie with Gods seruants.

To this end, this I say, that as his neere clinging and cleauing to them, was another meane to bring him to true conuersion; euen so God vseth the familiaritie and acquaintance that wicked men haue with his seruants, to this end, that they may distaste their former course, and bring them to heare the word preached, and so in time to be changed. Thus many become beleeuers in Christ, by companie and acquaintance with Preachers; who being appointed by Christ to be *fishers of men*, doe shew the loue to them, that Christ shewed to themselues before, that if they be men of God indeed, they will lay open to them their treasures, which they haue Matth.4.19. Iohn 21.15.

gathered out of the hoard of the Gospell, and impart the same vnto them.

For although many of that profession, I meane the Ministerie, be blinde themselues in the mysterie of saluation, and others who haue knowledge in the letter, yet for want of loue are vnprofitable, and rather puffed vp with their knowledge, then carefull to doe good with it, to the perswading of men to faith thereby: yet they whom God hath trulie inlightened, doe farre otherwise. For they hauing daily before their eyes the words of the Lord Iesus, that *as they loue him they should feed his lambes and his sheepe*; and againe, *that they who turne many to righteousnes, shall shine as the starres for euer and euer*; they labour through loue to perswade them to giue ouer their sinfull and bad course, and to *taste and see how good the Lord is* in his word, to such as turne to him.

Iohn 21. 15.

Dan. 12. 3.

Psal. 34. 8.

And the people who conuerse with such, if they be appointed to saluation, shall embrace such kindnes offered vnto them, and how farre off soeuer they haue been from the assurance of it, and from true godlinesse, yet, by good instruction and example, they shall most readily looke after both. And thus God wrought in the Iaylor, and thus he worketh in many. As examples hereof are many in the booke of the Acts of the Apostles, where *Paul* trauelled among the ignorant nations; so I can truly say, vpon mine owne remembrance almost fortie yeeres agone, (and yet in those times the light of the Gospell shined nothing so cleerely as it hath done since) that by familiar companying betwixt the faithfull Minister of God and the ignorant people, the Lord wrought wonderfully and mightily amongst them. And I am sure the fruit of the Gospell that hath been since in those parts, (that I say no more) and that is to be seene at this day, did flow from that well-spring, and had the beginning there. The Lord did blesse weake meanes, when they were vsed in simplicitie, and that in admirable manner, when the subtiltie of the wicked was not yet at those times growne to such an height, to dismay the people in their first beginnings. But since those daies, some of them, though seeking to grow vp

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in further measure of knowledge and grace, and to bring on others by their example, haue met with such discouragements, that they haue not answered (I speake not of all particular persons) as many other haue done, to the hope that they gaue so long before, by many degrees.

Many that may enioy this benefit, looke not after it.

But while I shew how the Iaylor and many other haue taken so great good by the companie and fellowship of Gods seruants, it is not to be passed by, how little vse many make of such good meanes now a daies. Who although they dwel neere godly Preachers, yea and are readie enough in ciuill manner to haue their conuersing with them, yet in things pertaining to God and to eternall life, they haue no appetite to them. Which I speake to their shame, seeing so much good might be gotten thereby. For what though they dwel neere such, and haue thereby acquaintance with them, yet many further off, seeking heartily to take good by them, are in farre better case, and shew themselues farre wiser, because their desire is farre greater to benefit themselues by them.

For euen as the corne that is kindly sowen in the field, though it be held backe by vnseasonable weather, is in farre better case, then that which groweth on the house top, though it be forwarder in the blade, and commeth sooner to earing: Euen so it is with them, wisedome is easie to finde of them that seek it diligently, though they be further off from the meanes, then they who may enioy them with more ease, when there is not an heart in them to take good by them as they may. Thus ye see the first three meanes, though a farre off, by which God brought the Iaylor, and so doth many other by the like, to conuersion. All which degrees tending thereto, though I grant, that many goe beyond them all, and neuer attaine thereto; yet in those who haue been further off, if they be such as God will call, they haue brought them on in such wise, that they haue set them forward to faith and repentance.

The meanes of the Iaylors conuersion which are more neere.

Ye haue heard lastly of the meanes of the Iaylors conuersion, which are more remote and further off: Now follow those which are more neere, and did effect the same. Of the which

1. His question about saluation.

which the first is, that he questioned with them about his saluation saying; *Sirs, what must I doe to be saued?* And that we may know that he asked not this question, idlely, vainly, or curiously; but seriously from his heart, and being vrged by necessitie, it is said, that *hee came trembling, and fell downe before them*: and in that feare and terror hee moued the question. Whereby it appeared, that hee had heard somewhat from them, that caused feare of Gods wrath, and doubting of, and about his saluation, and thereby was brought so willingly vnto them to seeke helpe. And this came neerer the matter, I meane his conuersion, then all that went before.

Doct.
Whē a loose person doubteth that all is not well with him, he is in the way to true conuersion.

And now for our instruction, this teacheth, that when a wicked person, who hath walked at his owne libertie, ignorantly, and profanely, as the most part doe, whether hee haue any light and wandring thoughts about his saluation, or no; I say, when such a one beginneth to tremble and feare that all will not goe well with him, but that his sins hauing found him out, doe threaten his damnation, and thereupon beginneth to make question about his saluation, what hee should doe to attaine to it; then hee commeth toward conuersion and true repentance; then there beginneth to be some hope of him: And although, I know that such fearefull thoughts doe sometime vanish and come to nothing, and in some they breake into raging and despaire, when they bee not kindly and seasonably wrought vpon, yet where no such tozing and breaking of the heart is, there (without all doubt) the partie remaineth farre off from all likelihood of turning to God.

For notwithstanding we iudge charitablie of them, who resort ordinarily and willingly to the preaching of the Gospell; yea and conceiue hope of others also among vs, though further off from goodnesse then they (as being meere worldlings, ignorant, or vaine persons) and we *waite when God shall call such to repentance* (for he bringeth out of both sorts thereunto); yet till such time that they beginne to complaine of their estate, and to crie out, not only suspecting that all is not well with them, but also know it to bee so, at least wise feare and feele it, and so aske counsell about it, there is no sound

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approching neere vnto God, to speake as the Scriptures doe, namely, *that the whole need not the Physition*, and that it is the sick-hearted sinner, which seeketh seriously for mercie and forgiuenes. Matth.9.12.

For as all that repaire to Markets and Faires, goe not to buy, (but many are wilie wanderers, who goe to gaze, to see and to be seene, as *Dinah* did) but such as want prouision for their families both cheape and buy; euen so, they who are pinched with seeing their necessitie and want of Gods fauour, and yet are perswaded, that without it, they cannot bee saued, nor haue any peace; they beside going out to heare, will also question further about their estate, and in the heauinesse of their hearts will say to the Lords Merchants, who are furnished with all store fit for them; *Sirs, what shall we doe to be saued?* that so we may attaine thereto. Gen.34.1.

But this is further to bee marked, that as the Iaylor heere sought out for himselfe, and moued question about his saluation, was perswaded that they were both able to tell him that which hee asked them, and was resolued, as wee see by that which followeth, to rest vpon and embrace their answere, as from God; so there must bee in those who are pricked in their consciences, so much wisedome, as to repaire to those *men and brethren*, who can and will resolue their doubts, and they must bee also readie to receiue the same from their mouthes, as from the messengers of God, when it shall in the euidence of the spirit, and the perswasion of their consciences bee deliuered vnto them. For the word of God being rightly applied, will work kindly vpon them, and quiet them, whereas other comforts will not fasten on them, nor satisfie them. *Vnto whom such should repaire.* Acts 2.37.

But vntill men doe begin to question about their estate, they are in no forwardnes toward their saluation. If it bee asked, whether all must of necessitie mone questions about it, I answere, yea: vnlesse such doubts as arise about the same, be cleerely answered by publike preaching. And yet herein they who propound them, must be wise and prepared, (as I haue said) to be directed by the answere which shall be giuen them from God; euen as *Cornelius* said vnto *Peter* (when he *Quest.* *Answ.* Acts 10.33.

he came to his house to tell him what he should doe,) of himselfe, his kinsmen and especiall friends; *Wee are now here present before God, to heare all things that are commanded thee of him.* And thus much of the Iaylors question, one of the neerer meanes of his conuersion.

The second meane: The Apostles answere.

Now followeth another of them, and that is the Apostles answere, namely, *that hee should beleeue in the Lord Iesus, and he should be saued.* This therfore is well to be considered. For this was the thing which he stood in need of, and that, without the which he could not be saued. For hee being alreadie throughly troubled in his conscience, needed not to bee vrged to sorrow and prick of heart, fearing damnation alreadie for his horrible sinnes; but had need of comfort rather through the forgiuenes thereof, which hee could no otherwise obtaine, but by faith. And therefore they required this of him, namely, that he should beleeue in the Lord Iesus for the remission of his sinnes, rather then any other thing, because hauing this, the *loue of Christ* which hee should see thereby towards him, *would constraine him,* sooner then any thing else, to set vpon, and endeuour after the doing of his will, which is repentance.

Faith is not in our power, but the free gift of God.

Neither let any here gather by this, that it was in his power to beleeue, faith being the free gift of God, but it was necessarie that hee should know so much, namely, that hee must beleeue, to the end he might both be the better prepared to aske and learne of them how hee should come to obtaine it, and also esteeme more highly and preciously of it, which is the next way to come by it. This point is the more to be marked, because that which I haue said of the Apostles words to him, must without any further labour, be receiued and applied to all that are in the same estate that he was in.

For (to make this former exposition of their words to serue also for doctrine) what is needfull for any which are as the Iaylor was, terrified and troubled with the feare of hell, and stricken with the wound of conscience for their sinnes; I say, what is needfull to such in any sort, like vnto this, that they should know they are all washed away by the blood of Christ? which is all one as to beleeue in him, that

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he hath pardoned them. For to such as so feele themselues lost, is the promise made, so that they beleeue not before the time, but haue good leaue and libertie from God so to do, neither therefore ought they to neglect or refuse so to doe, while they feele what need and desire they haue of it. And this be said of the Apostles answere, which was the second meane of the Iailers conuersion, more neare. Luke 19.10.

The third followeth, which was their preaching of the word of God vnto him, whereby he was brought to beleeue, and so to be conuerted. Heere for the clearing of this point, because it is not particularly expressed what doctrine they preached, but only in generall, the word of God, it need not trouble any, what the things were which they taught; for seeing it is said afterward, that he beleeued, it is manifest, that they preached of such points to him as might worke and beget faith in him. And seeing he was alreadie terrified, and full of anguish for that he saw himselfe in the estate of damnation, it is certaine, that they told him that he was in the way to receiue mercie. *The third: Their preaching of the word of God vnto him.*

And it is also out of doubt, that they preached this, that Iesus Christ came into the world to saue such as (in the case in which he was) were void of all other hope. And that they taught him to applie wisely and kindly his merits, as the only remedie and medicine fit to heale his deadly and running sore: and that they heartened and encouraged him in Christs name, to lay hold of the same, and to beleeue and to be perswaded, that he was giuen and sent into the world of his Father, to saue and deliuer from endlesse thraldome and woe, such miserable sinners; and also that they answered his obiections, namely, that he doubted he came not to saue such great sinners as he was, and such like. For this is the doctrine that he had need to be throughly instructed in, and furnished with, and all to this end, that he might be bold to beleeue it. *What things they taught him out of the word.*

Thus they preaching vnto him, and confirming in him that which he had, namely, the desire he had in that heauie estate of his, to be saued; and helping him to that which he had not, that is, the promise of eternall life; God so wrought

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in him thereby, that he embraced it, and rested vpon it by faith, so that he, euen he appeared then, to be one of them for whom Christ died, and whom he came to saue: according to that which is said by the Apostle, *faith commeth by hearing of the word of God* preached: and againe, *with the heart man beleeueth vnto righteousnesse*, and consequently to saluation. To that doctrine they (I meane *Paul* and *Silas*) added also this, that he which beleeueth, and hath the hope that maketh not ashamed, purgeth himselfe also from the sinne that he findeth in himselfe, that as he is made the adopted sonne of God, so he endeuoureth to resemble his father in purity, of the which more shall be said afterwards by a fitter occasion. And this of their preaching.

Rom. 10. 17. vers. 10.

1. Iohn 3. 3.

And this which I haue said of the preaching of *Paul* and *Silas* to the Iailer, doth likewise instruct vs, that the same doctrine is to be preached to all such as are in his case, and they must know it, who heare; that if at any time God exercise them, as he did him, with a troubled conscience for their sinne, and an vnfained desire to be saued, they may long for the same promise of life, and as they see what need they haue of it, may be readie to embrace it, and by faith to rest vpon it, that so all teares may be wiped from the cheekes of their soule, and they may be soundly comforted, or at least stayed for the time, as their weakenesse will permit.

For this is the first and especiall fruit of preaching to such as groane vnder the burthen of their sinne, and lament after God, longing for pardon: there is nothing able to ease their consciences and to giue rest to their soules, besides this, namely, that they beleeue that Iesus Christ is as readie to release them of their sinnes, as they be desirous of it, and that they hold this as confidently, as they beleeue any article of their faith. But the chiefe difficultie about this matter is, to be fit and prepared for this faith, that is, to feele indeed that they stād in need of it. For hereby the Iailer was before many a thousand Protestants at this day, euen before he beleeued, in as much as he saw in what woe he was, and earnestly desired to be deliuered out of it, which is not only wanting in the greatest part of hearers, but as hard to perswade them to it.

Note.

Euen

Euen so, it was more then common and ordinarie in the most hearers, that he so soone and easily beleeued in Christ, that is to say, while they preached to him. For although faith come by hearing, yet it is not alwayes attained at the time of hearing, especially in such a measure that a man can affirme and professe, that he beleeueth, and so is able to crie Abba, that is, to call God Father, No nor immediately after neither, for the most part, doth a broken hearted sinner receiue such light to beleeue; but is holden in doubting and feare, and troubled with the greatnesse of his sinnes, and with many other obiections. For though *Lydia*, *Zaccheus*, and some other, by Christs and the Apostles preaching beleeued by and by; yet with many it was otherwise, euen a harder matter, and namely with *Paul* himselfe, who was not comforted nor released of his sinnes and burthen of griefe by Christ at Damascus gates, whē he was cast downe & terrified by him, but sent into the citie to receiue further light and satisfaction to his heauie heart from Christ by the ministerie of *Ananias*, a disciple in the same citie; he was his instructer, who, if *Paul* had not now by Christs gratious goodnesse, been conuerted, should haue haue bin his prisoner. And this I thought good to say, which may be in stead of an answere to such as obiect in these our dayes, that many lie in sorrow and feare many daies, and some, whole yeeres before they beleeue and receiue comfort, and seldome at the same time, when they are wounded and troubled first for their sinnes.

That he so soone beleeued, was more then ordinarie.

Rom.8.15.

Act.16.15.

Luke 19.8.

Act.9.8.9.&c.

I say, God doth not alwaies keepe one and the same time in raising vp such as are brought low in themselues by the sight of their sins, but sometimes doth it sooner, sometimes later, euen as the seed that is sowen, commeth not vp alwaies together. And some are stayed and eased of their feare and griefe before other, both because they are not fit nor able to go vnder it any longer, and also that their example may encourage other not to be dismaied, and that they themselues being set at libertie, may the sooner helpe their brethren out of bondage. And some are holden vnder a longer time, other because they haue not been touched deepely, but only in a passion, nor in good aduisednesse, but in a rash heate and zeale,

Why some are holden vnder heauines longer then other.

zeale, whoſe hot pangs are ſoone cooled without any comfort, or if they haue been truely humbled, yet for example to others or ſome other end beſt knowne to God. And yet this I ſay, for the auoiding of ſcruple and doubt about this matter, that he is kindly pricked, who is kindly healed; namely, who is partaker of faith vnfained, and prooues the ſame by a godly and repentant life after, come it ſooner or later. And this be ſaid of the meanes, both further off and nearer, by the which the Iailer was brought to beleeue; and of his faith it ſelfe.

He is kindly pricked, who is kindly healed.

THE THIRD SERMON VPON THE SAME TEXT.

HAuing ſpoken of the points of the diuiſion, that is of the meanes by which he was brought to beleeue, and of his beleeuing it ſelfe. Before I proceed to ſpeake of the fruits of his faith, I will note briefely ſuch particular things beſide, as both the text offereth fit occaſion of, and alſo will illuſtrate the ſtorie of his conuerſion more clearely, from the 28. verſe to the 33.

Verſe 28. *Paul* ſeeing this miſerable Iailer in this extremitie, that he was at the point to haue killed himſelfe, what doth he? It is worthie our marking. He doth not ſuffer him to kil himſelfe, but cals to him to ſpare himſelfe. *Paul* might haue had a good pretence to haue let him gò on to lay violent hands on himſelfe. For God had ſhaken the earth, to ſhew himſelfe angrie with the Iailer for his crueltie againſt his innocent ſeruants: and now (as it might haue ſeemed) he would make this man a ſpectacle to perſecutors; and *Paul*, if he had been many a man, would haue ſaid, let him kill himſelfe, I ſhall the more eaſily eſcape. But he ſhewed that his mind was farre from reuenge, and readie to *requite euill with good*. And therefore he cals aloud to him, leaſt through diſtance of place, or his paſſion, he ſhould not haue been able to heare him.

Rom. 12. 21.

Whereby

Whereby we muſt learne, not only to do no hurt, but to loue our enemie, according to Chriſts commandement, euen as if he were our friend. Therefore *Moſes* ſaith; *If thine enemies oxe or aſſe fall vnder the burthen, thou ſhalt helpe him vp againe:* And as the Apoſtle ſaith, *be not ouer come of euill, but ouercome euill with good.* *Doctrine.* Exod. 23. 5. Rom. 12. 21.

Alſo *Paul* takes away his feare, ſaying, *we are all heere:* which he did, that the Iailer might ſtay himſelfe from hurt, and be fit to attend further vnto good inſtruction; for in great feare a man is fit to do no good thing. Thus gratiouſly God doth deale with vs, to releaſe vs, when we are bound faſt, and when we are, as it were, running vpon the ſwords point, and ruſhing to our owne deſtruction, he holdeth vs backe, and in the extremitie of feare deliuereth vs, that we may afterward ſee ſome great good effect to come thereof, as heere is to be ſeene in him. *Note.*

Heere now the Iailer begins to ſtay himſelfe, but yet betwixt hope and feare, he cals for a light, to ſee if it were as *Paul* ſaid, and leaping in, and trembling yet with feare, and finding all things to his deſire, he falles downe before *Paul* and *Silas*. The ſhaking of the earth and the ſetting open the doores amazed him, but when he ſaw that none of the priſoners were fled, this was yet more admirable vnto him. And this ſtrucke into his conſcience an accuſation of himſelfe, for his hard vſage of theſe men, whom he ſaw ſo kind to him, and careſull of his good, perceiuing indeed that the miracle was wrought for their ſakes. Whereby God ſheweth how neceſſarie it is for men to be caſt downe and abaſed, before they be raiſed vp: as we ſee in him, in *Manaſſes*, and in *Paul* at the gates of Damaſcus, and many other; for great is the pride, and ſtrong is the ſtoutneſſe of mans heart. Verſe 29.

Then becauſe the place where they were, was loathſome, and vnfit for ſpeech to be had in it, he bringeth them out, not fearing what the Magiſtrate ſhould ſay vnto him. Which cleerely ſheweth, that many which ſhew crueltie againſt Gods innocent and faithfull ſeruants, if they did a little better know and conſider, who they are, in what account with God, and alſo if they would bethinke themſelues how vile Verſe 30.

they

they themſelues haue been, would become more calme and kind vnto them, and be wounded for their owne great ſinne againſt them.

But he proceede further, and deſires to be inſtructed of them, and that in the moſt waightie matters of all. As if he ſhould haue ſaid, Sirs: I ſee now it is true, which I beleeued not, that ye are the ſeruants of the moſt high God, and this ye haue made apparent to me. For I, like a moſt vile beaſt, put you in the dungeon, but I ſee, he regards you, and ſhakes the earth,, and workes wonders for your ſakes. You haue ſaued my life, for I was but a dead man. Now ye haue ſhewed ſuch care of my life, ſhew me, I pray you, the way to eternall life. *What ſhall I do*, &c. He thus ſheweth himſelfe willing to heare and learne of them, and he acknowledgeth them able to ſatisfie him therein.

And indeed then are men in good way to true conuerſion, when they are thus teachable, and when they are perſwaded that ſuch as they repaire vnto, for direction and comfort, are meete to reſolue them. And they who are the elect of God, do conſult and take counſell what to do, of them whom God hath ſent with the word of reconciliation. Theſe are guides ſent of him to bring men into the right way, and to guide them in it.

O the wonderfull worke of God! would the Iailer thus haue attended to learne of them, if God had not drawne him? would hee that had ſo cruelly vſed them, haue come to bee taught of them? nay, would he not haue vſed them worſe? The Lord therefore meekeneth him, and maketh him a veſſell fit for grace to be powred into. And although many that God humbleth with his terrors, become not humble indeed; yet it was otherwiſe with him. Obſerue heere what a change God can make, hee that ouernight would not haue heard them, though they had fallen downe at his feet to entreate him, now he fals at their feet, deſiring them to teach him.

How the Lord can change a vile ſinner.

Euen as the Lord promiſed to the Church of Philadelphia, that *he would make them that were of the ſynagogue of Satan, to come and worſhip at their feet.* This among many other miniſtreth comfort to all faithfull Miniſters of God, for hereby he

Reuel. 3. 9.

A great comfort to all faithfull Miniſters.

teacheth

teacheth them, that hee can meeken the proudeſt, when he ſeeth good, and therefore they ought to reſt contented in the carefull diſcharge of their duties. But if he do not, yet it ſhall be little to their reioycing in the end, who after all meanes remaine hardened.

Paul readie to teach in ſeaſon and out of ſeaſon, taketh the opportunitie, ſeeing him as the hot iron, fit to be wrought vpon: euen as he did to *Agrippa*, and as godly Miniſters ought to do. And in bidding him beleeue, they preached not the Law, (as I haue ſaid before) becauſe they ſaw him humbled, but powred oyle into his wounds. A full anſwere to ſuch: for Chriſt hauing life in him, it followeth, that *he that hath him*, that is, by faith layeth hold on him, *hath life alſo*. And faith alone ſaues, as *Paul* teacheth in all his epiſtles, and therefore is the popiſh doctrine falſe and diuelliſh, teaching that we are ſaued by workes, as cauſes. For then is Chriſt no perfect Sauiour, if we helpe him in the ſatisfying for ſin, and in meriting heauen. And as for the obiection out of *Iames*, that we are ſaid there to be iuſtified by workes, his meaning is, that we are iuſtified thereby before men, to be faithfull as *Paul* teacheth, and no otherwiſe; and therefore this is a maine ground to ouerthrow Purgatorie, merits, Maſſe, &c.

Verſe 31.

Faith alone ſaueth.

1.Ioh.5.11.12. Rom.3.28. Galath.2.16.

Popiſh doctrine erronious.

Iames 2.24.

And *Paul* labouring to make as plentiful an harueſt to the Lord as he could, puts him in mind, that *not himſelfe only, but his houſhold alſo might be ſaued*. See wherein he is couetous, euen to winne ſoules; thus putting the Iailer in mind of his dutie, that is, to haue his familie inſtructed in the way to ſaluation. For maſters of houſholds are not only to ſeeke the way to heauen themſelues, but they muſt haue care of all that be vnder their roofe. Command, 4. *Thou and thy ſon, and thy man ſeruant, and maid ſhall keepe holy the Sabbath*; and not ſuffered to run and roaue at their pleaſure, no more then to toile. And ſo the Miniſters of God are in like manner to labour with, and draw them on, as well as the other.

Paul couetous to winne ſoules.

The duty of maſters of families.

Exod.20.10.

The Iailer by and by brought them to heare, that they might beleeue & be ſaued: yea though it might haue ſeemed to haue been out of ſeaſon, being after midnight, which is to the iuſt reproofe both of maſters that will not bring their

Verſe 32.

ſeruants, and of ſeruants that will not be brought from their gaming, and worldly dealings, on the Sabbath day to be inſtructed.

An excellent example of pain in teaching.

Alſo in *Paul* is ſet out an excellent example of paine in teaching. It was midnight, they had not ſlept, they were ſore and hungrie; yet their calling makes them forget all: as our Sauiour in the fourth of *Iohn*, being wearie, hungrie, and thirſtie, yet hauing opportunitie to commune with the woman of Samaria, forgets them all. And ſo ought Gods Miniſters to do, when he offereth opportunitie, the paine and labour to ſeeke the ſaluation of men ought to ſeeme none to them, but pleaſure.

Iohn 4.32.34.

And as he taught him, that he muſt beleeue in Chriſt, ſo he preached him out of the word of the Lord. For *How ſhall they beleeue in him, of whom they haue not heard*, as the Apoſtle ſaith? therefore he teacheth him to know Chriſt. For a cleare and diſtinct knowledge of him is neceſſarie, before we can beleeue. And not only he preached Chriſt, but alſo more generally the word of God, that is, euen other things to aſſure them of Chriſt. And that muſt be the matter of our preaching, we muſt not build our faith on the word of man, but of God; and great reaſon. For faith vpholds a great waight; euen our ſaluation lieth vpon it. Faith in Chriſt therefore needs a ſtrong foundation, and ſuch an one is Gods word, that which is built on it, is built on a ſure rocke: mans word is ſandie, not able to beare vp any thing.

Rom. 10. 14.

Gods word the foundation of faith.

The effects of his faith.

And thus hauing briefly noted (as I promiſed) other things in the text, I will returne to the points following in the diuiſion of the text. Therefore now follow the effects of his faith, which alſo are the fruits of it. Theſe, as they are ſet downe heere, and ſuch as for that time, he had opportunitie to ſhew, by which alſo we may certainly gather that other fruits of faith were in him, theſe (I ſay) may be referred to three. The

1 firſt was his baptiſme: the next his reioycing for his owne
2 and his houſholds beleeuing: the third containe certaine
3 duties of mercie and loue, as his bringing them out of priſon into his houſe, his waſhing their ſtripes, and refreſhing of their hungrie bodies with meate.

Where

Where firſt note this generally, that good workes follow faith, as the heate doth the fire. So ſoone as the theefe beleeued, he confeſſeth Chriſt,& ſheweth other fruits of his faith, ſuch as in that time he could. So this man doth the ſame by his loue to Gods ſeruants. And he doth it immediately, euen the ſame houre of the night: as they were readie to teach; euen ſo was he, to miniſter to their neceſſities. But this doctrine is manifeſt,looke we into the particulars.Of the which I will begin with that which moſt neerely concerneth this matter, and that is the ſealing and confirming of his faith, and the making of it ſure vnto him,that he beleeued indeed, I meane, that he was baptiſed. *Good workes follow faith.* *The firſt fruit of his faith: He receiued Baptiſme.*

For what would a man in his caſe deſire more,then to haue proofe and teſtimony that he beleeued,when thereby he was partaker of Chriſt, and of eternall life? And Baptiſme was an open badge of Chriſt, and of his righteouſneſſe receiued by faith: euen as Circumciſion was vnto the Fathers in the old Teſtament. But what haſte, ye will (perhaps) ſay; could not that be deferred till day at leaſt? for it is ſaid,he was baptiſed in the ſame houre of the night, after they had preached to him and his houſhold,which was a little after midnight. I anſwere,it is not to be maruelled at, that he deſired ſpeed in that ſo waightie a matter. For they that haue faith, thinke long, till they may haue it ſealed and ratified. And is there not good reaſon thereof? Rom.4.11. *Obiect.* *Anſw.*

If a man had the writing of a great inheritance paſſed ouer to him, would he not thinke it long, till he had the ſeale? And great matters were that night paſſed ouer by the Lord to him: euen heauen, life, ſaluation and happineſſe. Theſe therfore he deſireth to haue Gods ſeale ſet vnto.And ſo as he may haue this,he cares not for his ſleepe, or his eaſe, neither feares he any trouble that might enſue vpō it.And this teacheth al ſuch as God endueth with faith,whē they haue ſought it earneſtly,to ſeek by al means ſpeedily to haue it confirmed vnto them, and to get all poſſible teſtimonies thereof. For as nothing in the world is ſo precious as it is, and therefore not with like care to bee ſought: ſo neither is any thing with like regard to be preſerued and witneſſed to them that haue it. *Doct.* *Deſire to haue faith confirmed.*

Which I speake as well for the ignorants sake, who know not that there may many euidences be gathered of their saluation: as to stirre vp those who haue better vnderstanding, who though they know it, yet find many wayes to hinder themselues from this benefit. For it may iustly be complained of, that it is too slightly looked after, of the most part. But to set downe any of them heere, I forbeare, because I haue done it in many other places, and some follow immediately to be mentioned.

The second fruit of his faith: Ioy.

The next fruit of faith, which also (to make good my last speech) is an infallible token of eternal life to them that haue it, is ioy, for that he beleeued in God. Which being rightly

Luke 8.13.

vnderstood, is no lesse. For although *many heare*, and receiue *the word with ioy*, because they heare most precious and strange things brought to light by the preaching of it: yet this is not the ioy I speake of: but to haue inward peace and ioy through beleeuing that al sinne is put away, which sometime weighed vs downe for the feare of hell deserued, and sore disquieted our hearts: this ioy, I say, is a fruit of faith,

Rom. 5.1.

and a token of saluation, as Saint *Paul* saith, *we haue peace with God*, which cannot deceiue vs, if we be once by faith iustified.

For when we who were without hope sometime, yea in great feare that we should neuer see God in his glorie, shall

Matth. 11.28.

come to haue our hearts eased, and *find rest to our soules*. Is it

Hose. 14.3.

not a sure argument, that God hath *put away all our iniquitie, and receiued vs graciously*, no more to turne his displeasure and angrie countenance toward vs? what is able to make vs ioyfull, but that perswasion? and yet, if that can do it; it followeth also, that by such ioy we haue that which causeth it.

Obiect.

And because many boast of false ioy, from which none can dissuade an Hypocrite; therefore who can be secured from

Answ.

feare of it, but he may, (ye will say) be deceiued? I answere, as the painted fire may be discerned from that which burneth indeed, so may the beleeuers ioy be discerned from the other: euen as true sorrow, which is sorrow indeed, may be, from that which is counterfeit.

For as *Salomon* saith, the *heart knoweth her owne bitternesse*,

and the stranger shall not be partaker of her ioy; so thereby we may gather, that as heauinesse is felt, so is ioy also, which no other but he that hath it, can haue any part in. For the other trieth it not in the true weights of Gods word, which is proofe enough, that it is frothie, deceiueable, and not sound. whereas the true belecuer thinketh he can neuer bestow too much labour to know that his comfort is wrought by God, and *shed into his hart by the holy Ghost*, because it is his crowne and glorie, and that wherein his happinesse consisteth; as the Queenes chiefe chamberlaine, the people of Samaria when they were conuerted by *Philip*, and the other churches of Iudea, and Galile did well testifie.

The difference betwixt true ioy and counterfeit.

Rom. 5. 5.

Act. 8. 8. 39.

Neither let this trouble any, that the godly do oft want this ioy, yea and haue it many times drowned with deepe sorrowes, caused by sinne and afflictions. For they want it at no time, but to the end they may returne to God againe by feruent prayer to recouer it; and tribulation must be admixed with it, while they liue heere, although it cause sorrow, which yet drieth vp much sinne, and without which tribulation, they should be too high minded. And when they haue the best times of reioycing heere, they must know, that as they are imperfect in all things, so are they also in this, God so disposing it in his wise prouidence, seeing also their life is *a sowing in teares*, while they liue in the flesh, although they endeuour as they are commanded, *to reioyce in the Lord alwayes*. And this of the Iailers ioy, being the second fruit of his faith.

Why Gods people want this ioy.

Psal. 51. 12. Iohn. 16. 20.

2. Cor. 12. 7.

Psal. 126. 5.

Philip. 4. 4.

The third followeth, which being his loue to them, containeth in it many particulars, euen such as he had opportunitie to shew vnto them. For they being in the inward darke dungeon, what better fruit of his loue could he shew them, then to bring them out into his house? Secondly, they being wounded and pained with whipping and scourging, what could be more welcome to them then to haue their stripes washed and bathed, especially by him through pitie and compassion, who had himselfe made the wounds. And thirdly, they being also hungrie (for they were long kept without meate) how could he at that time better shew his loue to

The third fruit of his faith: his loue to the Apostles.

them, then by feeding and so refreshing them? All these three therefore together, how great loue did they testifie towards them? To the which may be added his reioycing for the conuersion of his houshold.

Doct. *Cruell men conuerted be kind.*

All which ioyntly considered do teach vs, that how cruell and barbarous soeuer men haue been in the time of their ignorance and vnbeleefe, to the faithfull preachers and seruants of God; yet if the Lord plucke them out of them, and giue them new hearts, he will endue them also with new qualities and behauiour towards them. Is it not a worthie thing to behold a brutish and sottish mad-braine to be thus changed into a louing and well gouerned Christian? and this being wrought by the sound preaching to him of the word of God, the Lord working in him thereby, who can chuse but commend and highly approue of such a change?

Esay.11.6. &c.

No worse fruit would the same preaching bring foorth in others, if men worthily and highly price and reuerence that grace of God in him and such others. The like may be said of the people in the second of the Acts, who railed on the Apostles, and said, *they were drunke with new wine*, whiles they remained in their prophane estate, but when they had heard *Peters* sermon which told them, in what a wofull and damnable condition they were, how did they reuerence them afterward, seeke counsell at their hands, and walke after their doctrine, hauing fellowship most sweetly and kindly with the people of God? so that a man might haue said, *that the lambe and the lion did feed together.*

Act.2.13.37.

Isai.11.6.

And they that can find no such fruit of preaching as the Iailer and these men did, but continue in their leaud, shamelesse and prophane liues, and scoffe at them that do better, I bewaile their miserable estate, *their tongues are their owne*, and *their damnation sleepeth not.*

Psa.12.4.
2.Pet.2.3.

Particular fruits of his loue.

Now to shut vp al with a few words of the particular fruits of the Iailers faith, euery one yeeldeth good instruction. For first, his bringing *Paul* and *Silas* into his house out of the loathsome prison, doth condemne his former act of casting them in. Which ought to teach vs, not to iustifie all that we do, further then Gods word will beare vs out: which I speake

to the shame of them, who will haue all well to be thought of, that they haue done; yea, although many things haue bin done of them very offensiuely, and though some of them might worthily make them blush and to be ashamed. Euen so, it is great credit to them, who dislike and in a godly sort vndoe, I meane, repent of that, which they haue vngodly done. Psal.51.3.

The next of his actions, in that he washed their stripes, doth teach; that besides the condemning of his scourging them before, he did as much as he could reuenge himselfe of himselfe. For he put him selfe to reproch in washing their wounds, who sought great credit by making them. A good fruit (doubtlesse) of his godly sorrow and repentance for his cruell fact, and it is to be likewise found in other who haue truly turned from any sinne, as the woman in the seuenth of *Luke*, who made her eyes a basen of water to wash Christs feet, and her haire a towell to wipe them, whereas she had before abused them both to lasciuiousnes and wantonnesse. And *Zache* to be reuenged of himselfe for getting his goods vniustly, made a fourefold restitution, and gaue halfe of the rest to the poore, to the end he might haue little pleasure in the enioying of them, (that I say no more) which he had taken so great pleasure in, by his vnlawfull comming by them. 2 2.Cor.7.11. Luke 7.38. Luke 19.8.

The third fruit of his faith, was his setting meate before them. What? at midnight or shortly after? It was in good season, they being hungrie and supperlesse. And if our Sauiour said well in *Matthew, that he that receiueth a Prophet in the name of a Prophet, shall receiue a Prophets reward*, then did this receiuing and relieuing of them witnesse no lesse to him, and therefore it gaue testimonie of the faith which he had. Such liberalitie to the Saints, to giue th̄ not only for Christs sake, which may be done to the vnbeleeuing, but because they were deare vnto him, is the like testimony to those that, according to their abilitie, do shew it. 3 Matth.10.41.

Which is to be marked, because a man may *giue all that he hath to the poore* in other respects, and yet, as Saint *Paul* saith, *if he haue no loue*, by which faith worketh, *it shall profit him nothing*. 1.Cor.13.2.

nothing. I heartily wish that they who beleeue in Christ, were more rich in all other, and in this kind of good workes also. But yet this is to be knowne, that numbers of such as haue giuen much toward the relieuing of the needie, looking to purge away their sinnes by such meanes, and to make God beholding to them for giuing to him of the poor that which is his owne, do nothing lesse then merit or receiue any thing at his hands for the same; they shall (as I haue said) profit them nothing. Euen as they to whom he said for the like offerings; *who required these things at your hands?* And this of the third fruit of his faith.

Isai. 1.12.

Doct. From the which, and both the other particular fruits of the same, and of his loue, this I adde, that whatsoeuer dutie of loue can be performed to the seruants of God without the omitting of greater, as the workes of our calling, our health, the empairing of our outward estate, or such like, yea or these in cases of necessitie; such duties (I say) are not to be neglected. Euen as the Iailer heere did, as he could, performe all these. And where that helpe is ministred mutually amongst Christians, as well in the best things as in the meaner, much outward and inward peace is there enioyed, good example shewed, as a fruit of the Gospell, and good hope that many shall be gained and brought thereby vnto it.

Note. And heere I do specially desire all people of God to heare me in two things most needfull to this purpose. The one, that such as be of more hard, froward, austere and impatient disposition, and yet religious, would take a little paine to bridle and subdue the same, and with grauitie and integritie, to be more amiable, that so they may discourage none of the weaker sort. The second, that such as receiue helpe of their brethren, would not burden them, and wearie and discourage them from such duties doing, by their vndiscreet importunities, looking for that which is beyond their compasse for them to aske, or the other to grant, and yet to iudge and censure them for not yeelding vnto them.

The fourth fruit. Now the last fruit of the Iailers faith, and that is touching his housholde, followeth, *that he reioyced that they also beleeued in the Lord*. Therein he declared himselfe to be a right

kind

kind and louing maſter, euen as he was a ſound and good Chriſtian: and alſo that he was become a faithfull friend vnto Chriſt his maſter: who ſo counteth of all them that reioyce at the conuerſion of a ſinner. Euen ſo, ſuch maſters may haue good hope of their true profiting, and reioycing, that deſire to haue their houſhold to be a little Church; and beleeuers in Chriſt, and all other may know that Chriſt accounteth highly of theſe, who reioyce for them that of great ſinners are conuerted to God. Luke 15.9.10.

And thus to make an end of the whole ſtorie, as we will iudge of the ſtature and proportion of a Giant, by his hand or legge; ſo we may iudge of the Iailers whole courſe of life by theſe parts of it. That he was made a rare paterne in faith and godlineſſe, of a moſt barbarous and prophane perſon. Now wherefore ſay I this, but to the end, that many, who as yet are eſtranged from God and enemies to him, euen a farre off, may yet at leaſt bethinke and reſolue themſelues to returne againe vnto him, and neuer to leaue off, till they bee truely come home, and haue more in them, then any reprobate that may fall away againe, can haue.

TWO

TWO SERMONS VPON MATTH. 24. 12. 13. PREACHED BY RICHARD ROGERS.

Vers. 12. *And because iniquitie shall be encreased, the loue of many shall be cold.*

13. *But he that endureth to the end, he shall be saued.*

The summe and scope of this Sermon.

AS I vse and thinke it expedient so to doe in preaching a Sermon, to acquaint the hearers first with the things which most concerne them to attend vnto: so I will first shew, what matters I meane to stand vpon. And as it was the vsuall manner of our Sauiour to speake to the people of the things that concerned all that heard him, that there might be hope that all sorts might take good thereby: so my purpose is to do. Now therefore seeing all sorts of hearers are either workers of iniquitie, and such, as fill the world with sinne; or such as haue receiued the loue of the word into their hearts, of which sort some haue been discouraged, and haue begun to faint, and to waxe cold, and some hold on their course commendablie, though these be the fewest; therefore to all these three sorts I will direct my speech, that the first may repent betimes, and returne to the Lord; the second may rise out of their falles, and stand faster in the good estate, wherein they had begun; and the last may hold on in their first loue and continue to the end, wherein their happinesse consisteth.

The opening of the text.

And that I may not be thought to speake what I list, I will shew how our Sauiour Christ doth giue occasion hereof most fitly, speaking himselfe of all these three sorts in the words which I haue read vnto you. For he foretelling many

things

things that should afterward come to passe, putteth in this one amongst the rest, saying: It shall be in the latter dayes; that people shall be giuen ouer to sinne, and euen where the Gospell shall be preached, euen there iniquitie shall abound in such wise, that it shall draw away many of them who haue embraced and loued the truth; so that they shall faint and fall from the goodnesse that hath been in them, but let them (saith he) rouse vp themselues againe, and returne to their first loue, and they who yet hold it, let them abide still in it, for they only who continue to the end shall be saued.

And by this which he saith, it may easily be gathered, that he speaketh of three sorts, as I also entend to do: and withall three things he setteth downe. One, that iniquitie shall abound: the second, that by meanes thereof, the loue of many shall waxe cold: the third; that they who wisely decline and shunne both, and enter and keepe on in the good way, wherein God hath set them vnto the end, they shal vndoubtedly be saued, and haue euerlasting life. *Three parts thereof.*

Now to begin with the first, I wil handle it thus. I will before I go further, proue the words of our Sauiour to be most cleare & true, that all may see into the. Secondly, applie them in more particular manner to all such as do cause iniquitie to abound, that all who desire, may be able to see, whether they be of the number of them, that they may thereafter prouide for themselues. And thirdly, I will shew what vse all such ought to make of the doctrine which they haue verified in hauing been helpers to encrease iniquitie; and that is this; that when they see they haue liued in times past to no other end, then to helpe to fill the world with sin, they may giue all diligence to seeke the pardon of their euill doings, and neuer rest quiet vntill they haue obtained it, and come out of them, which is the right vse of knowing it. But if they still go forward in their euill course, they may shew themselues to be, as they are, that is, contemners. *Three points handled in the first part.*

And that the world shall be full of iniquitie in these latter daies of ours, it is proued by two reasons: the one drawne from Scripture, the other from experience. The Spirit of God speaketh thus in the Scripture, that *as it was in the dayes of* Matth.24.37. *The truth hereof proued by Scripture and experience.*

Noah,

Noah, so shall it be in the comming of the Sonne of man. For as before the floud came, *they did eate and drinke, marrie, and giue in marriage, vntill the day that Noah entred into the Arke, and knew nothing vntill the floud came and tooke them all away, so shall it then be.* Whereby Christ sheweth that in the latter dayes, a part whereof this age is wherein we liue, the people shall be as they were in that wofull time before the world was drowned with waters, which times were fraught with all impietie and iniquitie, with contempt of Gods word and all abomination.

2. Tim. 3. 1. Saint *Paul* agreeth with our Sauiour Christ herein, and saith, *In the last dayes* (as these are wherein we liue) *shall come perillous times:* yea and know (saith he) that it shall be so. But if yee would know how perillous, hee answereth; such, as wherein *men shall be louers of themselues, couetous, boasters, proud, cursed speakers, disobedient to parents, vnthankefull, vnholy, without naturall affection, truce breakers, false accusers, intemperate, fierce, no louers at all of them that are good, trayterous, high minded, headie, louers of pleasures more then louers of God.* And if all these with the like do now flow, is it not true, that iniquitie aboundeth?

Iniquity aboundeth among all sorts.

But for that, let experience (from which the second reason is to be drawne) declare, what is found in this part of the latter age in which we liue, and whether the times be so bad as it was foretold they should be. Consider it by the ages of

Yong men.

men, as yong or old; by the sexe, as men or women; and by their estate and condition, as the rich and the poore, the mightie and the meane. To say a little of euery one, what stoutnesse, pride, disobedience, is to be seene euery where in youthes? who being but as the flower that to morrow withereth, yet lift vp their creast, as though they were riuited into a long life, and had a promise of eternitie heere, which if it were, yet had they but an estate in miserie. But I may not stay to make large discourses of euery one.

Old men.

What ignorant senselesnes, to conceiue knowledge of heauenly things is in the aged? and as much vnwillingnes to learne? And what else, but frowardnes, malice, and an insatiable desire of getting, while yet they haue more then one

legge

legge in the graue? In so much, that he who should hope of the saluation of the most of them, must stretch out his charity beyond his warrant and ground. As for the wealthie, what is their occupation and practise, but to seeke with might and maine to grow more wealthie, minding that labour, as if they sought after heauen it selfe? In the meane while, not regarding the multitude of those that want, to serue the necessitie of them with their superfluitie; neither embracing the Christian life euer the more for all the goods they haue, but turning aside from it rather, and as little longing after heauen it selfe: which kind of life, while they so please themselues in, what wise man would iudge any otherwise of them, but that they thinke, they shall neuer die, or that they shall come againe when they be dead, to take the benefit of that which they haue. *Rich.*

But what say we then of the poore? The Prophet *Ieremie* saith of them, *surely they are foolish, they know not the way of the Lord, nor the iudgement of their God.* And experience proueth it to be so. For who doth not see, that the poore sort take themselues to be priuiledged that they should not seeke after knowledge? For these are their speeches, Sermons are for rich folke, as though they had no account to make to God: and therefore we see they are rude and brutish for the most part, contemning instruction, speaking ill of the wealthier sort, shifting, stealing, idle, further then necessitie driueth them to worke and labour. And by this that hath been said of them, it is not hard to iudge of the rest, namely how miserable, as our Sauiour hath heere foretold, their whole course of life is. *Poore.* Ierem.5.4.

And the like may be said of Minister and people, and of one and other. What faithfulnes to God is in the most of them, who take vpon them to bee guides to Gods inheritance? What loue is there in them to their flocke? what diligence in preaching and priuate studie and reading? And for their liuing with thē (if so be they do liue with thē) what is their conuersing with them, but either in hollow peace and fained loue; in gaming, and carnall merrie making; or else they liue among them in strangenes, hating one another, and *Ministers and people.*

and in ſutes and controuerſies, but what fellowſhip haue the people with them for their inſtruction, and edification; but that they feare or flatter them for a peniworth in their tithes, and for their priuate commoditie?

And thus by laying open the particular kindes of perſons, it is too manifeſt, that iniquitie aboundeth, and that Chriſts prophecie of our age is moſt true, in fortelling that it ſhould be ſo. What remaineth therefore, ſeeing ſcripture and experience proue it to be thus, and yet that the workers of iniquitie ſhal be driuen from Gods preſence, and are accurſed; what remaineth (I ſay) but this? Firſt, that it be proued by plaine demonſtration, who are they that cauſe it to increaſe, for as much as few or none will applie this to themſelues, but will ſhift it off one way or other. Secondly, when it ſhall be ſeene who they be, that they make all poſſible haſte to repent, and ſeeke mercie.

The ſecond point: Application of the former to foure ſorts of people. The firſt ſort of thoſe that multiplie ſinne.

And to finde out who they be that fill the world with iniquitie, it is no hard matter; and they may all fitly be brought to foure kindes. The firſt are notorious ſinners, and ſuch as cannot be hidden, as adulterers, drunkards, idolaters, oppreſſors, reuengers and ſuch like. Theſe as they cannot be ignorant, that their doings are odious and horrible, ſo they goe not alone, but haue their attendants and handmaides waiting vpon them; as the Apoſtle deſcribeth them in the Epiſtle to the Romanes, ſaying: *walke not in gluttonie, and drunkennes, in chambering and wantonnes, in ſtrife and enuying.* Theſe therefore whoſoeuer they be, whoſe ſinnes may be written in their foreheads with great letters, for the appearance and certaintie of them, theſe (I ſay) fill the world with ſinne, and cauſe iniquitie to abound, they cannot bee excuſed, they haue nothing to cloake them.

Rom.13.13.

The ſecond ſort.

The ſecond ſort are ſuch as are counted honeſt townes men, who looking after nothing for the moſt part, but how they may liue, are as forward in, and as fit for one religion as another. Who partly for law ſake, partly by example and cuſtome, ſeeing what others doe, come to Church indeed: but for any knowledge or goodneſſe they get thereby, all is one whether they goe or not. And if it were no more but this,

that

that they haue neither zeale nor knowledge to worship God by, it may easily bee gathered what their liues be towards men. These, although for want of better, they must beare office in townes; yet all disorder is where they dwell, seeing they are as bad themselues as others, vnlesse (perhaps) some of them haue a little more ciuilitie then the worst and rudest.

And who doubteth in the meane while, but that all kinde of sinne swarmeth there? as the bold prophaning of the Sabbath, drunkennes, whoring, contention, vniust dealing, scorning of those that bee better then themselues, cauilling, reuenging, stoutnes to reiect all good admonition, with many other of like sort: which where they are intertained, can it be chosen, but that iniquitie should abound there? So that this second sort doth also fill the world with sinne. And seeing this kinde of people is so common euery where, that they goe for honest men and good Christians, and they walke vncontrolled and vnpunished, and thereby are the lesse noted to be so euill as they are, the Lord doth oft take the matter into his owne hands, to detect and bewray them: So as, either they fall to some sinne, for which the Magistrate taketh them in hand; such was *Achan*, and he that blasphemed in Leuiticus, who both were put to death; and thrust out from amongst their neighbours; or else God punisheth their sinne himselfe directly, by letting them lay violent hands on themselues, as did *Ahitophel*. Ios.7.25. Leuit.24.10. 2.Sam.17.23.

The third sort who cause iniquitie to abound, are the hypocrites, properly so called; who professe religion, and take the word of God into their mouthes, but *they hate to be reformed*; and boldly affirme that they know God, but in their deeds they denie him; and say, *Lord Lord*, but doe nothing lesse, then go about to fulfill the will of the Lord. These cause the holy word of God to be ill spoken of, which they heare and talke of, more then the most of others do. And will not sticke to commit sinne the more boldly, vnder a colour and cloake of holines: which behauiour of theirs, being a practise and common course of liuing with them, so that daily much euill is wrought by them; all that list may see, that these also *The third sort.* Psal.50.17. 2.Tim.3.5. Matth.7.21.

as

as the two former ſorts, (that I ſay no more of them, as being ſo well knowne) doe cauſe iniquitie to abound.

The fourth ſort. The fourth ſort are they, who are not properly called hypocrites with the former, although hypocriſie beare much ſway in them, but they in many things doe obey God, and the courſe of their liues is much more framed after Gods word, then all the former, if they were put together: alſo they doe more ſtreightly vrge good order in others, as their place will giue thē leaue; & yet in ſome things they will not be brought within compaſſe, but are wedded to their will, and know that they do ill; ſome ſin they intertaine, and take libertie to commit, being not willing to ſearch their hearts, nor to looke into their waies, and ſo they deale alſo about faith, they hold a confuſed perſwaſion and hope, that they ſhall bee ſaued, but they cannot bee brought to trie it, and therefore they are deſtitute both of it and good life.

Now theſe alſo, howſoeuer they come neerer a godly life then any of the former, and that by many degrees; yet becauſe they in ſome things giue themſelues leaue to offend and diſhonour God, and doe not feare the Lord with all their hearts, and in one thing as well as in another ſeeke to pleaſe him, therefore God abhorreth their ſacrifice of praiſe and prayer, and curſeth the obedience which they offer vnto him. And therefore the Apoſtle S. *Iames*, hauing to deale with ſuch people, ſaid vnto them, *whoſoeuer ſhall keepe the whole law, and yet faileth in one point, he is guiltie of all. For hee that ſaid, Thou ſhalt not commit adulterie, ſaid alſo, Thou ſhalt not kill. Now then, though thou doeſt none adulterie, yet if thou killeſt, thou art a tranſgreſſor of the law.*

Iam.2.10.11.

And thus whiles they haue all their doings reckoned againſt them for ſinnes, as it hath been proued that the beſt of them are no better, they come within the ranke of them, who multiplie iniquitie, and cauſe ſinne to be increaſed. And if it be obiected, that there be other ſorts of people beſides theſe foure, who increaſe ſinne in the land, I anſwere, that ſome of Gods children by their infirmitie are in ſhew like the former; yet becauſe they would not ſinne, and doe breake out rather of infirmitie, then wilfully and wittingly to lie therein,

Obiect.
Anſw.

1.Kings 8.46.

therein, and doe endeuour in one thing as well as another to please God, therefore they are not said to increase sinne, who doe faithfully labour to suppresse, and keepe it downe both in themselues and others.

And such must the other foure sorts be, before the Lord will count and take them for his. Thus it is manifest, who they be that fill the world with sinne, that none can be ignorant of it, who is not wilfully blinde. Now it remaineth what these should doe, that is, before all things that they repent and seeke mercie, and hold it by faith; both which as they haue sufficient cause to looke after, with all speed, (because without the one, it is impossible to please God, that is faith, and without the other, I meane, repentance and amendment of life, the vengeance of God cannot bee auoided) so they haue two great incouragements to set them forward to seeke both: this being added, if they feele what neede they haue thereof, (as all may see they haue, and that very great) and then, if they desire earnestly to be partakers of them, they be not farre from them. *The third poynt.* *The vse.* Heb.11.6. Matth.3.7,8. *Two incouragements to draw all these sorts to faith and repentance.*

The first is, that the Lord hath other sheepe, which are not yet of his fold, and hee counteth many to be his people, who are not yet called to know that they are his, who may by the preaching of the Gospell, be added to his faithfull ones. And in hope hereof, they should giue all diligence to waite vpon the Lord in his ordinance for this blessing. The second is this: that they search and trie their waies, what is amisse in them, (though they shall neuer finde out the hundreth part of the sinne that is in them) and then consider the woe they are in thereby, which if they can bee perswaded to doe, it is the most direct way to make them turne to the Lord, both, in imbracing Gods promise of mercy, which then belongeth to them by Gods free grant, and also in reforming their liues, from the which, by their sinne, they were estranged. *The first.* Iohn 10.16. *The second.*

Both these kindes of turning to God the Prophet *Ioel* exhorteth the people vnto, saying: *rend your hearts* (that is, by searching into them, to see the foulnes of them) *and not your garments, and turne to the Lord your God.* And *Ieremy* in his Ioel 2.13.

Lament.3.40. Lamentations doth the same, when he saith; *Search your waies, and turne againe vnto the Lord.* And this is the onely way, for such as haue brought themselues out of fauour with God, and drawne downe his wrath vpon themselues, (by multiplying iniquitie) to recouer themselues againe, that they may both break off the course of their wicked liues, and also be healed and deliuered from that vengeance of God which tooke hold of them before.

A watchword to all the former sorts.

This I haue thought good to say, of this first sort of people, and of the foure kinds of them, all which doe fill the world with iniquitie: who least they should too sleightly regard that which hath been said to perswade them to faith and repentance, I thought it not amisse, to adde this one thing, as a watchword to them all. And that is, that they take speciall heed, that they harden not their hearts to abide still in that which they haue ill done, neither against the instruction that calleth them backe from it, neither make light of their sins, as *Esau* did; who when he had sold his birth-right (being a Gen.25.32. 33.34. signe of eternall life) he made a sleight matter of it, saying, *what is this birth-right vnto me*, as if he should haue said, what good would it haue done me?

But it shall be their wisdome to sift and search themselues as they haue been taught to do, rather then go further and further: seriously considering the words of the Prophet, which are these, Ierem.8.6. *Doth a man fall and not rise againe, or go out of the way, and not returne?* And they should say, as the Apostle said, when their master told them, that one of them should betray him, answering seuerally (as fearing lest such a mischiefe might light vpon them) *is it I master? and another, is it I?* And they should, as they which are wearie of their doings, and willing to repent, say, euery one by himselfe, Zach.12.12. *(the men apart*, as the Prophet *Zacharie* speaketh, *and the women apart)* what haue I done? And so shall they see, that God will soone turne away from his displeasure, and be mercifull to them: According to that in *Osea*, where the Lord Osea 14.2.3.4. giueth a most sweet and plaine direction, both to repent and obtaine mercie, saying:

Vers.1. *O Israel, returne to the Lord thy God: for thou hast*

fallen

fallen by thine iniquitie.

2. *Take vnto you words, and turne to the Lord, and say vnto him, take away all iniquitie, and receiue vs graciously, so will we render the calues of our lips.*

3. *Ashur* [that is, the Assirians] *shall not saue vs, neither will we ride vpon horses,* [that is, to trust in them] *neither will we say any more to the worke of our hands, ye are our gods, for in thee the fatherlesse findeth mercie.*

4. *I will heale their rebellion, I will loue them freely* [saith the Lord] *for mine anger is turned away from them.*

Herein the Lord setteth downe his louing kindnes toward them sundry waies, that they or any that price and highly set by it, may the easilier be perswaded of it and beleeue it, and he requireth of them repentance, to the end, they and all beleeuers may yeeld and performe it. And thus much be said at this time, and of this first sort heere, which our Sauiour speaketh of, namely of those which fill the world with sinne.

THE SECOND SERMON VPON THE 24. OF MATthew, the 12. and 13. verses.

The second part.

THe second part of the text followeth, in which is shewed *that by the abundance of iniquitie, the loue of many shall waxe cold:* that is, when the simple harted and godly minded people, who would most willingly go on in a holy course, shall yet see the horrible abominations in the world, on euerie side swarming, and those also with boldnesse vpholden and defended, bearing sway and preuailing: though at first they vtter dislike them, yet being continually annoyed with them, and grieued therewith; by little and little they are discouraged and weakened in their good course; till time they be cooled, and fall from it, deseruing thereby the sharpe reproofe which was giuen to the Church of Ephesus, which *The second part of the text.*

Reuel.2.4. was this; *I haue ſomewhat againſt thee, euen for that thou haſt left thy firſt loue.*

This point laying out another ſort of people to vs, beſides thoſe who haue been ſpoken off; to the end we may ſee our Sauiours mind the better therein, and make our profit of it; First I wil ſhew what he meaneth by this loue, when he ſaith, *the loue of many ſhall waxe cold*; ſecondly, that it is much decayed and waxen cold indeed, in this our age, as he foreſaid it ſhould: and thirdly by what meanes and how: namely, by the abundance of iniquitie, flowing round about them. Fourthly, I will ſet downe a remedie for ſuch as haue fallen, how they may riſe againe: and adde reaſons to diſſwade from ſuffering their loue to waxe cold in them.

Fiue things handled in this part.

Reuelat.2.4. 1. *What our firſt loue is.*

Now this loue heere ſpoken of, is the ſame that Saint *Iohn* calleth our firſt loue, which is a holy and heauenly affection ſtirred vp and wrought in our hearts, as ſoone as we be perſwaded of the loue of God in Chriſt to vs. And it cauſeth vs to ſet our loue on God more then euer we loued father, wife, or friend, or any thing elſe of the greateſt account and reckoning. For this loue of God conſtraineth vs ſo to do, and for his ſake, to loue our brethren. For *he that loueth him that begate, loueth him alſo which is begotten*, alſo it draweth vs in a moſt feruent manner to loue the word of God, as the Pſalmiſt ſaith: *Oh how loue I thy word?* and the true Preachers of it, *for beautifull are the feet of thoſe, that bring glad tidings.*

2.Cor.5.14.

1.Iohn 5. 1.

Pſalme 119.97.

Rom.10.15.

And what maruell? For who can ſufficiently haue his hart enlarged in this manner toward God, who being by his former ſinfull life brought euen to hell gates, and that without hope of recouerie by any way that he could ſee; did when he leaſt looked for it, and that of Gods meere loue and mercie obtaine deliuerance from the ſame, and withall ſaw himſelfe adopted, and taken to be heire of euerlaſting life? This vnſpeakable benefit as a ſpring ſending forth, and accompanied with many other bleſſings freely beſtowed vpon him by Chriſt, what can be too deare for him, that hath beſtowed it? He is readie therefore for his ſake, that did all this for him, to giue and conſecrate himſelfe againe to him, and to be at his command in all things. From whence it followeth, that in great

great zeale and feruentnes he seeketh to do the will of God to the admiration of others, euen as he himselfe saith, *if yee loue me, yee will keepe my Commandements.* And this in few words, is the loue that Christ heere speaketh of. Iohn.

Now this loue is cooled, or waxeth cold, when this feruentnes is abated, and this exceeding loue of Christ, which before, could neuer be thought great enough, is now slaked, as if it were almost put out. Which commeth to passe, when it is not daily and duely considered and remembred, prised and valued aboue all other things, as it is meete it should be, and sometime also was in such account and reckoning with vs, when we first beleeued. And then also it is asswaged and decayeth, when our loue fasteneth strongly vpon transitorie delights, profits or preferments, and especially, if it be linked into any of these when they shall be sinfull and vnlawfull. Thus I say, when God, his word, faithfull Preachers, and seruants of his, with obedience to his will shall not be in the greatest price and estimation, but thrust out by things of lesse and meaner value, our loue is iustly said to become cold, and that reproofe incurred, which our Sauiour heere speaketh of. 2. *How this loue is said to be cooled.*

And this decay of loue to God and the best things, is said of our Sauiour heere to be occasioned, as otherwise, so especially by the multitude of great sinners, and the beholding of such wicked examples of men, as fill the world with iniquity and offences. For oh! when men shall be alwaies cloyed with the loose and professed ill behauiour of such as they liue amongst, (as righteous *Lot* was with the filthines of the stincking Sodomites) it is not easily seene, what force is in it to dampe and quench goodnesse in them that behold it; and that; sometime at the first: but when afterwards they shall not be able to wind out from their company, and their prouocations of them, but that they shall be alwaies crossing their good course, disgracing their innocent liues, cauilling at their zeale in seruing God, and bearing downe all honestie, as it were a streame, yea and more then all this, hunting, threatning, and disquieting them, that cannot approue their bad conuersation, what straits (thinke we) shall they be in? yea 3. *By what meanes.*

yea how hardly shall they be able to withstand their leaud examples, but rather in time be corrupted by them?

And especially, if these that thus vex them, be men of authoritie, and haue power to hurt them, as well as a mind to trouble thē, they shall find how true this Scripture is, *through the abundance of iniquitie the loue of many shall wax cold.* And if *euill words* alone be able to *corrupt good manners* how much more wicked life also, wherof bad talke is but limbe or arme, and especially if this be in the wealthie and great men? So that, it may be rightly said, O good companie, and holy examples, how much worth are ye? How happie are they who may enioy you, if they can see. It is (doubtlesse) a corner of heauen to be associated to such, both in mariage and neighbourhood, in comparison of the hellish companionship of the other. And this be said briefly, of these three, what this loue is that Christ speaketh of, that it is cooled, and how, namely, by much iniquitie in others.

If euill words corrupt good maners, wicked life much more.

Obiect.1. And although many may perhaps heere obiect and say thus; cannot such as haue receiued the doctrine of the glad tidings with comfort, and been purged thereby from their old conuersation, can they not hold their confidence, and reioycing of their hope vnto the end, as they began? And againe, if any hauing felt the vnspeakable loue of God shed into their hearts by the holy Ghost, haue, at the first enioying of this grace, set their loue on God in a most feruent manner (as they haue good cause so to do) and haue in like manner loued his people, who are fellow heires with them of the glorie to come; and the Word and the Minister, by whom they were begotten to the assured hope of immortalitie, if they haue done this (say they) at the first, is it not meete, that they should much more do this afterward? If when they did but taste of Christs louing kindnesse, at the beginning they were thus affected, should they not much more do this, after long experience and proofe of the benefit thereof, many yeeres after?

Hebr.3.6.

Obiect.2.

Answ. To both these obiections one answere may serue. Namely, that it is meete, it should be so: that men should hold both their confidence in God, and continue their vnfained loue

feruently

feruently to all these mentioned, as at any time they did: neither can I excuse the contrarie. But yet we must consider, that it is verie hard and difficult so to do, and that it requireth the whole heart to be taken vp with it, and possessed of it. And this is a great hinderance to it, if there were no other but it; that such must liue and haue to do with the prophane sort of people, who doe many wayes prouoke, discourage, and worke vpon them. Indeed it must be granted that the euill heart is a maine hinderer from this holy course, which I doe not say, as though I would take vpon me to excuse or defend them who are waxen cold in the duties of loue, for which they had sometimes been commended; but rather to aduise such as are to stirre vp men to continue their first loue, that they may exhort and perswade them to it wisely and in all kindnesse; not hotly, roughly, and rashly, as though words may force it, when all good encouragements are little enough to perswade to it. *Note.*

For though Christ foretell heere, that *through the abundance of iniquitie the loue of many shall waxe cold*, as thereby casting a reproch vpon such as shall verifie his words; yet we that are the *Lords remembrancers*, and haue experience of the frailtie that is in our brethren, being priuie to our owne; must in shewing how easily they fall from this grace or any other; by all good meanes labour and helpe them to preuent it; or if they haue alreadie fallen, to reclaime and call them back againe. But if by none of these meanes we preuaile with them, know they, that they shall fall from this their loue to their cost, and beare their burthen whosoeuer they be. *How the Minister should deale with such as are fallen from their first loue.*

For to speake as the truth is, what can they do either more vnbeseeming their holy profession, or the Lords vnspeakable kindnesse, then to reward him after such a manner? And after an heartie acknowledging of Gods great loue to them, at their first tasting the sweetnes of it, afterwards to forget it, or vnthankfully to bring it into a common and meane account? The Hebrewes who had in like maner offended, were reproued sharpely by the author of the Epistle written to them, in this manner: *Now call to remembrance the dayes that are past, wherein, after ye receiued light, ye endured a great fight in afflictions,* Hebr.10.32.

ctions, being made a gazing stocke to them in reproches, and were companions with such, as were so tossed to and fro, and suffered with ioy the spoiling of your goods, knowing that ye haue in heauen a better and enduring substance. And will ye now cast away your confidence, which hath so great recompence of reward?

The same reproofe, though not in the same particular thing, the Apostle gaue the Galathians; who, when they had receiued such manifest gifts of the holy Ghost by his preaching, that they were cleere patterns of excellent Christians to many, and after that, were so bewitched by the false Apostles; that they ioyned the obseruing of the law with faith; he spake thus to them: *O yee foolish Galathians, who hath bewitched you, that after ye haue begun in the spirit, ye will now bee made perfect by the flesh*, that is, by the keeping of the law?

Gal.3.1.

4. *How to remedy it.* Reuel.2.4.

The redresse and remedie to recouer this decayed loue, is that which saint *Iohn* giueth to the Church of Ephesus, against the same disease, when they had left their first loue, saying: *remember from whence thou art fallen, and repent, and doe thy first workes.* Wherin he teacheth vs, as he did that people, that this decay in our loue to Gods ministerie and people, must bee called to mind and considered duely, what a great sinne it is; then truely lamented, pardon craued with the prayer of faith, and full purpose and endeauour against the same after, and then to set afresh vpon the practise of christianity againe, and neuer to thinke it well, vntill this remedy be vsed. This is to be done, when this loue is decayed, which to doe, is a certaine violence vsing against our selues by more then an ordinary turning to God againe; and a wary walking afterward to preuent the like.

Two reasons why we must labour to preuent this sinne. The first.

And heere I thinke it very meete to admonish you the more earnestly to beware of, and to preuent this sin, for two reasons, which I vrge out of the text. The one this, (the other followeth afterward) seeing it shall bee the case of many to fall thus; for so our Sauiour foretelleth, saying: *because iniquitie shall abound, the loue of many shall waxe cold.* And if many be like to fall thus, what are we in this age, to whom this watchword shall come, that we should looke to auoide the danger

danger of it, vnleſſe we be daily and much occupied in laboring and endeauoring to ſhun and preuent it? And for mine owne part, I am not aſhamed to confeſſe, (if any leſſe experienced herein regard the word of him that hath troden in this way before them) that for more then thirtie yeares, I haue feared the looſing of this firſt loue, by reaſon of the ſtrong prouocations thereto, that I haue obſerued from time to time to ariſe one after another: by meanes whereof, I haue ſeene good cauſe to auoide the ſame with all poſſible care, that ſo doing, I or any other in like ſtate may much the better finiſh our courſe with ioy.

And yet this caueat I would might be well marked, that all zeale in our firſt receiuing of the Goſpel, and beleeuing in Chriſt, hath not been to be commended, as that which may of neceſſitie vrge a Chriſtian to the retaining, and continuing of it afterwards; as if it were a part of our firſt loue: when as, it is not to be denied, that there was in our firſt beginning, as there is daily in thoſe who are effectually called to beleeue vnto ſaluation, eſpecially of the ignoranter ſort, much good meaning without knowledge, and much froth in a great deale of zeale: ſo that it ſhould vnwiſely be done of Preachers, and farre from good diſcretion, to vrge vpon them their former practiſe ſimplie without reſpect had of zeale voide of good ground, and warrant of Gods word. *A caueat.*

As for example, many well minded, when they were firſt brought to the true imbracing of the Goſpell, thought, that all other, who were not as themſelues, and iumpe of their 1 fiſe and meaſure in zeale, were to be iudged and cenſured, as they thought good, namely to haue had nothing in them, neither were to be kept companie with: whereas, both themſelues bewray their owne weakenes ſufficiently, all may ſee: and beſide, who doubteth, but that ſuch as are teachable, ſhould be well hoped of, and incouraged to be ſtedfaſt in the good things wherein they had well begun, and ſo to be brought on to the receiuing of faith, and the bearing of Chriſts yoke, as true Chriſtians doe. *Examples of zeale without knowledge.*

Another great weakeneſſe hath poſſeſſed others, and as 2 full of error, that in their zeale, at their firſt beginning they haue

haue thought, that they must oft breake off their necessarie worke to pray and reade, yea and that in the time of doing of their worke, they must be praying rather then minding of, and duely regarding the busines they had in hand. Then the which, what might be thought more sauoring of ignorance and blindnesse? whereas they ought to haue knowne, and been perswaded, that God hath appointed a time to pray, and all other things to giue place thereto, when opportunitie serueth; but yet in time of necessarie businesse, that the same should be faithfully and diligently attended and followed, and the mind not to be carried after other matters; seeing God is serued therein euen as he is in reading, praying and the like.

3 Also many haue fondly and falsely been perswaded, that whiles they are occupied in holy exercises, as prayer, reading, conference, then they haue been more holy then others of their brethren, but if they haue by frailtie failed therein, yea or by other waightie occasions, or if they haue waxen afterward more dull through want of knowledge or forgetfulnes vnfitter to Gods seruice, then they were before; then they haue iudged themselues the worst of all Gods people, if they haue not denied that they were any of them at all.

Many such weaknesses which yet they count points of holines, accompany the most of Gods faithful ones of the ignoranter sort, at their first entrance into Christ, who seeing better things are found in them, are not imputed to them by the Lord: but yet must they not, for all that, be iustified in them and borne with, neither thinke, that all things wherein they haue a good meaning, must be holden for a vertue. Euen as
2.King.5.17. *Naaman* the Syrian, being brought from his idolatrie by the Prophet *Elisha*, and perswaded to worship the true God Iehoua only, did in zeale and of a good meaning, desire of him, that two mules load of the earth that was in the land of Israel might be giuen him, wherupon he might stand to offer sacrifice, when he should come home, as though that earth had been holier then that which was in his owne countrie.

Likewise *Mary Magdalene* and the other good women, whom Christ before his death had most sweetly seasoned

and

and perfumed with the odours of his heauenly doctrine, ſo that they beleeued in him and followed him, came of a zealous mind the third day after his buriall to the ſepulchre to ſee him, ſuppoſing that he had been ſtill dead, and not riſen againe, and brought ſweete ointments with them to annoint his bodie. By the which ceremonie and cuſtome vſed to their dead in thoſe dayes, although they did confirme their faith in the hope of the reſurrection after the manner of their Fathers, who did ſo: yet who doubteth, but that they were led with blind zeale therein toward Chriſt, both in ſeeking him that liued among the dead, and alſo in going about to annoint Chriſts bodie, as if it ſhould haue putrified in the ſepulchre like other mens? By this that hath been ſaid it is manifeſt, that all things that the faithfull do in a good meaning, are not to be paternes for themſelues or others to follow, vnleſſe they haue had good warrant for the doing of them; and eſpecially at their firſt conuerſion. Marke 16.1.

Thus much for the caueat or watchword before giuen, namely, that all zeale in good people at the firſt ought not to be taken for ſound and ſubſtantiall: I will now proceed. Remember therfore that I ſet downe two reaſons, why Gods ſeruants ſhould take heed in a ſpeciall manner, that they be not made cold in their loue, as Chriſt hath foretold it ſhall be the caſe of many, by meanes of the wickedneſſe which they ſhall ſee in the world. One of theſe reaſons I haue handled; and that is, ſeeing it ſhall be the caſe of many to do ſo.

The ſecond reaſon.

The other is this, becauſe they whoſe loue waxeth cold to God, to the preaching of the Goſpell, and to his people, they fall alſo from the duties which by that loue, they ſhould performe: or which is all one with it, they do them to no purpoſe; ſo that God accepteth them not. According to the words of the Apoſtle, *If I giue all my goods to the poore, and my bodie to be burnt, and haue no loue, and though I ſpeake with the tongues of Angels, I am as ſounding braſſe, or a tincking cymball.* So then, if the beſt things which we do be ſin without this loue, it followeth that if that grace of loue be cold and dead in vs, all that we do is abhorred of God. 1.Cor.13.1.2.3

The third part of the text.

I haue now ſpoken of the ſecond ſort propheſied of, by our Sauiour,

Of the third sort.

Sauiour, whose loue waxeth cold by the abundance of iniquitie which they see in the world, and this I haue done as briefely as I might with any edifying. I passe to the third, namely, of those who continue vnto the end in a godly life; such he saith, shall without question be saued.

Which words of Christ must wisely bee considered, for hee doth not exclude from eternall life all such as haue left their good beginnings for a season, if they do bethinke themselues better afterwards, and returne againe to the Lord by true repentance; for else, none of the last mentioned sort could be saued, neither doth he exclude such, as haue a long time led a wicked race, if they find mercie in their life time at Gods hands to be conuerted, for if it were so, then none of the first sort could obtaine eternall life.

Who may be truely said to continue to the end.

But though he meane such as continue to the end in the good course in which they begun long before their death, (of which there is no question): yet he meaneth also such, who at their death shall be found penitent, whether they begin then, or whether long before, and reuolted, or turned aside againe; so as in the truth of their hearts they returne at the last. But let not this be taken, as though it were a small matter to do the one or the other; nay rather they doe both boldly and dangerously, which dare tempt God after such a manner; yet if any dare aduenture in that sort; it is true, that no man ought to debarre them of this libertie, that if they *confesse and forsake their sinne, they shall find mercie.*

Prou.28.13.

They who shall continue.

Now to come to the words, seeing they only who continue to the end, shall bee saued, and are blessed; the chiefe point heere to be debated, is, who is he that continueth, and

First begin well.

how he groweth to it. The answere whereto is at hand, that they who begin well, and daily go forward, shall continue to the end; and thereby, and no other way we come to it, that being excepted that I said before; that they must not be denied mercie who repent at last. Of both these therefore somewhat is requisite to be said, which briefely shall be done. And of the first the lesse, seeing in shewing before in the first point how they who haue caused iniquitie to abound, should repent; I haue declared, that such repenting is the right way to

make

make a good end. Therefore this onely I will say of a good beginning, that it is requisite, that all that intend and go about it, be stedfast and stablished therein, I meane in faith, in loue, in patience, &c. not flitting and inconstant.

This Saint *Peter* requireth, when he saith, *Take heed, that ye be not led away from your stedfastnesse in knowledge and grace.* This requireth truth, care and wisedome, therefore doe the fewer attaine to it, *to be builded and setled in their most holie faith*, but the most professors are off and on; cheaping, but not buying: therefore in euery temptation or affliction, for the most part, they are doubting, that they haue not repented aright, and that they haue no faith, neither euer had: whereas a foundation well laid, stands in stormes and tempests, and is not throwne downe with wind nor weather. 2.Pet.3.17. Iude 20. Matth.7.27.

And in speaking of this so worthie a point, I cannot but bewaile, a common and dangerous practise amongst people, and those of the better sort, that few by all their hearings and readings are able to collect, and lay together a plaine pathway to saluation, and a direction to a godly life; but by halues, or by shreds and pieces: for either they faile in knowledge, and so they are farre from the right way, so that if they would neuer so faine enioy the benefit of both, they know not how to go about it, or else they seeke not with all their hearts to follow that which they know, if their indgements be sound; and that maketh all that they pretend or go about, as farre from a good foundation as the former. And should men (thinke we) begin in faith and repentance in such a maner? Is such a confused and raw entrance into it, like to profit it? This is all that I will say of the first of the two things that lead to a perseuering in a godly course to our end, and that is a right manner of beginning. For he that hath made a good entrance, is halfe the way to a good end, but he that begins erroniously and amisse, shall the further he goeth, the further go out of the way: let this therefore be well regarded and looked to.

The second which being adioyned to the former, wil most certainly bring continuance in a Christian course, is a daily proceeding in, and according to such a good beginning as I haue *Secondly: They grow accordingly.*

haue said to be required, that is, to build proportionably to it, that as some true measure of knowledge, faith, hope, patience, the feare of God, and other grace is attained, and stedfastnes therin; so that they be vpholden, maintained and preserued daily, as precious things worth the cost and labor that is bestowed vpon them: I meane, that they who haue beleeued and repented, do so still; and endeuour aboue all things to hold out therin from day to day. As the Fathers mentioned in the Epistle to the Hebrewes, were said to liue by faith; that is, set it a worke, after they beleeued: and they that repented at *Iohns* baptisme, were exhorted by him, to *bring forth the fruits of amendment* afterward, that so they might well testifie, that they went on in repentance still.

Hebr.11.

Matth.3.8.

And therefore must [a] watching, [b] praying, [c] heating, and such other good meanes be vsed daily, with as good appetite as at the first beginning, that we may grow thereby. The which course being obserued, we cannot faile, but be found of the Lord in peace, whensoeuer he shall come for our deliuerance out of this vaile of miserie, *and happie shal that seruant be, whom his master, when he commeth, shall find so occupied: he shall bid him enter into his masters ioy.* But seeing this aduice and direction is not so soone receiued and vsed, as giuen; therefore there are many startings aside, and goings out of the way, and so they leaue their first loue, as I haue said of the second sort, to their small comfort.

[a] Matth.26.41.
[b] Luke 18.1.
[c] 1.Pet.2.2.

Matth.

And amongst many troubles and griefes which they bring vpon themselues thereby, they complaine, that they cannot haue the ioy that they first had at their beginning: and what maruell? seeing they haue waxed wearie of that esteeming and prising of faith and godly life, which at first was in them. Whereas they who with the good Philippians, *hold on their fellowship in the Gospel from the first day* afterwards, are alwaies readie to welcome death the Lords messenger. For they thus growing on and abiding; doe continue and shall be found faithfull and constant at their end, whether by naturall or by violent death they be taken away, all is one, and they persecuering so shall be saued, as Christ saith heere, and receiued into heauenly habitations for euer.

Philip.1.5.

FINIS.

TWO SERMONS VPON DEVT. 5. verſ. 28. 29.

Verſ. 28. *Then the Lord heard the voice of your words, when yee ſpake vnto me: and the Lord ſaid vnto me, I haue heard the voice of the words of this people, which they haue ſpoken vnto thee: they haue well ſaid all that they haue ſpoken.*

29. *Oh that there were ſuch an heart in them to feare me, and to keepe all my commaundements alwaies; that it might goe well with them, and with their children for euer.*

MY purpoſe is (beloued) to ſhew what the things are which I intend (God willing) to deliuer to you at this time, to the end ye may the better heare them and not wander vncertainely, as ye muſt needes doe, if ye know not what is intended to be taught you. But yet ſo I will doe it, as I may ſhew that the holy Ghoſt purpoſeth the ſame alſo, in the words which I ſhall ſpeake of. The thing which I propound to teach, is this. That whereas the greateſt part of people among vs, doe thinke, that if they can ſay *Lord, Lord*, they ſhall enter into the kingdome of heauen: (as our Sauiour giueth vs to vnderſtand, whereas they thinke alſo if they can vtter good words of the Scripture and profeſſors of the Goſpell, that they ſerue God as well as the beſt, and that God will bleſſe them accordingly, and their poſteritie; they may know that it is nothing ſo, for God requireth another and greater matter: and that is, that there be a true change, both of heart and life, and a conſtant holding out in both, vnto the end. To this purpoſe, I intend to ſpeake that which I meane to ſay of the words which I haue read vnto you. And the ſame meaning had the Lord in ſpeaking the words himſelfe.

The ſcope of this Text and whole Sermon.

Matth. 7. 21.

For

The occasion of these words.

For (to shew the occasion that moued him to vtter them, (which *Moses* repeated in the words before the text) when the people of Israell had heard the Lord on mount Sinay to deliuer his law to thē out of the middest of the fire, in clouds & darkenes, and were afraide to heare God speak vnto them any further, they desired *Moses* euen all the chiefe of the tribes and elders, to goe neere to the Lord, and heare all that he should say to him, and they would heare it againe at his mouth, and doe it: Then the Lord heard the voyce of their words, when they spake to *Moses*; and the Lord said to *Moses, I haue heard the words of this people, which they haue spoke vnto thee: they haue said well, all that they haue spoken. Oh that there were such an heart in them, that they did feare mee, and keepe all my commaundements alwaies, that it might goe well with them, and their children for euer.*

Thus yee see also, how the Lord in this text speaketh the same of the people to *Moses*, which I am to deliuer vnto you. This being done, I will now shew in what manner I meane to handle the text, and what order to follow therein, and then proceede to the particulars.

The parts of the text three.

This text deuideth it selfe most fitly into three parts. The first is a mixed speech which the Lord vttereth to *Moses*, commending somewhat, and disliking somewhat of the peoples answere, in these words: *This people hath said well*, but their heart is not sutable vnto their words. The second thing is, what the Lord wisheth to them: and that is, *such an heart* as might sute with their words, from which onely, and from no other heart, this feare of God and obedience to his will, which he liked of, could come. In these words; *Oh that there were such an heart in them to feare mee, and to keepe all my commaundements alwaies.* The third is the fruite of such an heart and life, and that is prosperitie and welfare to them and to their children for euer.

The first part. The Lord commendeth the peoples words, but condemneth their heart.

Now to begin with the first, this mixed speech of the Lord (which I so call, because it commendeth somewhat in the peoples answere, and disliketh somewhat in them: it alloweth their words, but condemneth their heart) this mixed speech of the Lord (I say) reacheth vs clearely, that men may possibly

possibly vtter good words, and yet themselues bee without grace, their words may be good but their hearts naught: so that while they commend religion, the preaching of the Gospell, and the profession thereof; yet for all that, they may be vnprofitable in their liues, and not sound and vpright in their hearts, without which their speech helpeth them nothing. And if it be said, it is not sufficient for the proofe of this doctrine, that is here said in the text, for possiblie it may be gathered amisse, let it be prooued by two or three witnesses, that there may be no exception brought against it. As that for example in the 50. Psalme, verse 16. where yee may finde this: *Vnto the wicked said God, what hast thou to doe, to take my word in thy mouth, and hatest to be reformed?* What needeth there any explanation of these words? The Lord vehemently reproueth them for speaking of his word, as though they bare great affection to it, when in the meane while they would not be subiect to it, nor be directed by it. To the which, that may be added, which our Sauiour saith: *This people draw neere to me with their lips, but their hearts are farre from me, in vaine doe such worship me.* And the Prophet *Ezekiel* agreeth most fitly with them both, when he saith, *Sonne of man, this people talke of thee by the walles, and doores of their houses, and say one to another, come (I pray you) and heare what the word is that commeth from the Lord; and they heare thy words, but they will not doe them.* By all which, it is manifest, that to haue good words in our mouthes, without the vprightnesse of the heart, doth not commend vs to God.

Doct.

Psal.50.16.

Matth.15.29.

Ezech.33.30.

Good speech commendable, yea commanded.

And yet let not this be thought of any one to be spoken by me, as though I made light of good speech, or thought it little worth, which I acknowledge to be an excellent gift of God, (as *Paul* spake of it in the people of Corinth) and I doe bewaile that the want of it is so great, in so long continuance of the Gospell preached, yea I say more, that wee are commaunded of God, *to take vnto vs words*, to expresse our requests, confession of sinnes, thankesgiuing, and our couenants of amendment of life, and to be *examples to others in our communication*, as well as in our conuersation, and woe to them that indeuour not after it. But to rest in it, as if that

Hos.14.3.

1.Tim.4.12.

were sufficient, it is nothing; and to stay our hope vpon it, as if we thought it a testimonie of our happinesse, it is no better then a bruised reede. This therefore, or any other such gifts of God are seemely ornaments, in them that haue them, for in most parts of the land, ye shall not finde good words and godly speech common: I need not say in Wales, or Ireland, but not in many places of England, but dispised rather, and laughed to scorne; and rotten and filthie communication intertained with great applause in stead of it, but yet, (as I haue said) this alone of it selfe without other gifts of God, is not currant, nor that in which a man may haue contentment.

But it must not goe alone without other gifts.

Ierem.17.9. The reason is, the *heart of man is deceitfull*, and goeth not alwaies with the tongue, and therefore we may well when we heare the one, doubt of the other, and yet *the diuell can change himselfe into an angell of light*, and therefore can easilie perswade vs, that euery good word or deed comming from vs, is enough to saluation, especially men being ready to thinke euery little to bee sufficient to serue God withall. Whereas wee ought to search diligently and trie our waies, and the whole course of our hearts and liues, and pull downe the olde ruines of both, and set vp the contrarie in stead thereof in both, and all little enough to make a due proofe vnto vs, that we are partakers of the promise of eternall life: which to be necessarie to assure vs of the same, and no lesse; that saying of the Prophet *Micah* doth liuely shew: where he bringeth in the wicked speaking thus, when they sought how to be acceptable to God, that they might please him.

2.Cor.11.14.

Micah.6.6. *Wherewith shall we come before the Lord, and bow our selues before the high God? Shall I come before him with burnt offerings? Will the Lord be pleased with thousands of Rammes, or with ten thousand riuers of oyle? Shall I giue my first borne for my transgression? Euen the fruite of my bodie, for the sinne of my soule?* But the Prophet answered farre otherwise then they looked for: saying, *He hath shewed to thee (O man) what is good, and what the Lord requireth of thee: surely to doe iustice, and to loue mercie, and to humble thy selfe, and to walke with God.*

Whereby

Whereby he sheweth, that man cannot direct himselfe in the great matters of pleasing God, and seeking his fauour, but God must guide him therein, to the end hee may haue peace, and consequently that good words are not sufficient to rest in, for welfare and happines, without better furniture of grace and goodnes. And to goe a steppe further, if good speech, (as commendation of the word, praising of God, and communication of his works and will) be not to be rested in, in what case are they, who haue almost no good speech, but rather that which commeth from them is profane, foolish, corrupt, and such as ouerthwarteth and crosseth goodnesse?

There is a middle sin betwixt hypocrisie and sinceritie.

But here a question ariseth about the people mentioned in the text, for if their answere were good, why was it not allowed? meant they not as they spake? I say, yes, but that freed them onely from hypocrisie, but was no argument of their sinceritie for there is a middle sinne betwixt them both, and may be called halting or not vpright, and may cleerely be discerned by that which is spoken of the Israelites in the Psalme. Who made a couenant there with God, and had not to doe with men; and therefore though they brake and went from it, they could not be charged with hypocrisie, but yet they dealt treacherously with the Lord, in that they were not carefull to keepe and performe it. The words are these in effect: *When he slew them, they sought him, yea they returned, and sought God early: but they flattered him with their mouth, and dissembled with him in their tongne, for their heart was not vpright with him, neither were they faithfull in his couenant.* Psalm.78.35.

Great heed to be taken to our couenants with God.

Now from this that hath been said in the answere to the question, a good poynt is to bee obserued, namely, that wee take great heed when we couenant with God, about amendment either in generall, or to forsake any particular sinne in our life, (though we doe it in secret, no man knowing thereof) I say great heed is to be taken, that we doe not afterwards waxe remisse, and cold in going about to performe the same; for then God will count it but flattering and deceiuing of him, which he will not put vp at our hands, for why? men will not beare such indignitie one at anothers hands. I speake

this, seeing many neuer suspect any danger to be comming toward them by breach of couenant to God, if they cannot be challenged for hypocrisie before men. Which indeed, is the grosser of the two, and it is the sinne of the most, to vtter great words before men of their godlinesse, when yet they deny the power thereof, but yet the other is also odious to God, when men so slightly regard the promise which they haue in their good moode made to him of obedience, as though it were not to be looked after.

Such are al they, who hauing in their trouble, sicke bed, or at their receiuing of the Sacrament, professed seriously to turne to the Lord, haue yet *started aside afterwards like a broken bow*. I haue my selfe sometime had good hope of people, when I visiting them in their likelihood of death, haue heard their franke and free promise made to God, of forsaking their former ill life. But when I haue seene so slight fruite to follow in many of them, they returning after their recouerie, to their wicked course, *as the dogge to his vomit*, tempting God thereby in a fearefull manner, (which is *Pharaos* sinne) my good hope hath been much cooled, and this I haue learned to bee so true, by long experience, that I dare not rest vpon such couenants. And yet God forbid, but that many couenanting the same by like occasions; should looke conscionably to performe their couenant afterward, though too many fall from them, according to that which is said by *Dauid* in the Psalme: *I haue sworne and will performe it, that I will keepe thy righteous iudgements.*

Psal.78.57.

2.Pet.2.22.

Psal.119.106.

The second part, and doctrine out of it.

Thus much of the mixed speech of God in the first part of the text. Now it followeth what the Lord wished to the people in the second part. And that is, first, such an heart as they might feare him: for therefore their answere was disliked although their words were good, because they proceeded not from *such an heart*. But this speech of the Lord, in this manner vttered, raiseth a doubt in the hearer, what hee should meane by wishing *such an heart*, as though the feare of God could not grow in any heart, and likewise come from it; and if it bee so, what heart is that hee wisheth vnto them? To the which may be answered, that the feare of God

and

and obedience to his commaundements doe not come from euery heart, neither doth such fruite grow in euery garden, and it must be such an heart indeede as cannot be matched, neither hath any fellow or companion. But what manner of heart is that, you will say, you doe not vnderstand what hee meaneth. I answere therefore further, that by such an heart, he meaneth in one word, an heart conuerted to God: more particularly, an heart broken with sorrow for sinne, and the feare of damnation, yet quieted againe and eased by beleeuing the remission of sinne, and sanctified also to newnes of life. Euen such an heart is fit to breed the feare of God, and in such an heart it can dwell, and in no other. And that is called by our Sauiour *a good heart*, which onely, and no other can bring forth good things. For so he saith, a good man out of the good treasure of his heart, bringeth forth good things, and contrariwise: so that if the heart be good, that is, truely turned to God, then it is fitted for that which God here wished to his people, that is, *to feare him, and keepe his commandements*, and not else.

Note.
The feare of God cannot dwell in euery heart.

Three things requisit in a heart fitted to feare God.

Luk.6.46.

Now for proofe that it must be thus, the scripture is cleare and plentifull. As first that the heart must bee wounded for sinne, and broken with sorrow and feare, till it bee sicke againe, is prooued by the words of our Sauiour, where hee saith: *The whole haue no neede of the Physitian but the sicke.* And they in the Acts were pricked in conscience for their wofull estate, before they came to *Peter* to aske how they might bee healed: but then they came to him and the other Apostles, though they had railed on them before, and said, *Men and brethren what shall we doe?* As if they should haue said; in this our distresse and dispayring in our selues what helpe can ye minister vnto vs, or ease vnto our soules? This contrition and sorrow is one of the three things which helpe to make the euill heart good. And yet this without the other two, is nothing to this purpose, but fit onely to raise vp flashes and feares of hell to the tormenting of the conscience, and the holding of it in slauerie and bondage, for which cause, it is called of the Apostle, *the spirit of bondage.* But this being rightly vsed, maketh a most direct way to the renu-

First, that it be troubled for sin.

Luk.5.31.
Act.2.37.

Rom.8.15.

ing and changing of the heart, that it may be good.

Secondly, that Faith must be adioyned.

To proceede therefore, the second thing required to make the heart good, is faith vnfained: that the afflicted minde may see and beleeue the sinnes of it to bee pardoned, to the easing and quieting of it, which then standeth in need of it, and most earnestly desireth it, and the Lord hath giuen a free grant of it vnto such as are thus prepared for it, by earnest desiring it; euen as in the forementioned place, the Lord saith, I am a physitian for the sicke, and in another place, *I will giue the water of life vnto such as thirst*, which the sicke and troubled conscience hearing, counteth it the happiest and welcomest tidings that could be brought vnto it, and so by due and aduised considering it, laieth holde of it, though weakely and by little and little, the Lord inabling the partie; and so beleeueth, that it is as effectuallie offered to him, as to any of Gods children, that haue already imbraced it. And this mightily worketh both to ease, and quiet, and also to quicken him who was before so cast downe and troubled.

Luk. 5. 31.

Iohn 7. 37.

Thirdly, that Sanctification must goe with both.

And thus (to passe to the third thing requisite to the reforming and rectifying of the heart, that the true feare of God may proceede from thence, the partie being thus perswaded of the loue of God, and the free remission of sinne, and what vnlooked for contentment he hath thereby, breaketh forth into the praise of God with admiring his kindnes, and saith, what thankes shall I giue vnto the Lord for his vnspeakeable mercy vnto me? What shall I offer vnto the Lord for this his great goodnesse? And so, hee being constrained by the loue of God so shed into his heart, is perswaded and inabled in good sort to goe about the dutie which God requireth, indeuoring and purposing to walke before him in vprightnes and innocencie for euer after. And this desire of his, not being frothie and rash, stirred vp of mere and painefull feare, as in many wicked ones it is, but proceeding from faith (which worketh by loue) and from the certaintie of the fauour of God assured to him by the holy Ghost; is not a suddaine passion in him (which is hot and feruent for the present onely) but comming from so good a foundation and ground; sanctifieth him effectually, by working a dislike of euill,

euill, becauſe it is euil, and an heartie and vnfained loue of al goodneſſe; which grace being thus wrought in him, is the third thing required to the changing of the heart, and turning of it vnto God. And this muſt go with faith, as we are taught in the Epiſtle to the Corinthians, where he ſaith, *Seeing we haue theſe promiſes, let vs clenſe our ſelues from all filthineſſe of the fleſh and ſpirit, and grow vp to full holines in the feare of God.* With this agreeth that of Saint *Iohn*, that if we haue the hope, which is the daughter of faith, we *purge our ſelues* from ſinne as it commeth to our ſight. 2.Cor.7.1. 1.Iohn 3.3.

Thus I haue ſhewed what graces of God muſt neceſſarily be planted in the heart, that it may bring foorth this fruit, I mean the feare of God, & that ſo it may become ſuch an hart, as God heere wiſheth the people, when he ſaith, oh that there were ſuch an heart in them. Now that the Chriſtian Reader may not be deceiued in iudging whether he hath ſuch an heart or not, I will adde ſome caueats about theſe three properties which make the heart good, that he examining and obſeruing them, may ſee whether he haue them or no.

Two caueats about wound of conſcience.

And to begin, let him know, that about the firſt of them, which is pricke or wound of conſcience and feare of Gods diſpleaſure for the ſame, I giue theſe two caueats or watchwords. The one is this, that if God preſſe our conſciences with the powerfull preaching of his word, and accuſe and arreſt them thereby, that we in no wiſe reſiſt that worke of grace, but ſubmit our ſelues thereto, ſeeing he vſeth to do ſo to them, whom he will ſaue. The other, that being arreſted thus by him, in any wiſe we deſpaire not. In both which we might be like eaſily to offend, if we ſhould not take this warning and watchword. 1 *Note.* 2

Both are very neceſſarie: for as we are readie to run to extremities in all other things, rather then to keepe a meane, and that which is commendable betwixt both: ſo do we eaſily encline thereto in theſe. For either men are ſlie and ſubtill to ſhun all ſorrow and checke of conſcience for ſinne; or if they can no longer, they are readie to deſpaire. In the firſt, they may fitly be compared to them, who are taken with ſickneſſe, and yet will beare it out too long, as though they

would driue it away by ill entertaining it, rather then to betake themselues to their chamber, or to fall into the Physitians hands: euen so will they wind out of Gods hands (I say) rather then they will be holden vnder of feare and griefe. In the last they are like to a theefe, who being apprehended vpon stealing some twelue-penie matter, fals to confesse, that he hath stollen a horse, without any examining, and so brings him selfe into perill of his life. So these men, if they once be checked in their conscience iustly, whereby they ought to accuse themselues, and bewaile their sinne with hope of pardon; fall to remember many other faults, and so cast off all hope of forgiuenesse, and so despaire. For as men are verie hardly brought to yeeld to any wounding of their conscience, be it neuer so iust: so if they must needs; commonly they haue no stay, but go too farre, whereby they are constrained to crie out they are damned, and so lie long in woe and torment, where they need not. These two things therefore regard about the first point, namely, the pricke of conscience.

Two caueats about beleeuing. About the second, which is faith, these two caueats are to be marked. The one, that a man seeking faith, (for no other shall find it) beleeue not too hastily and rashly, that is, without warrant of the Scripture and word of God. The other, that hauing warrant, he refuse not to beleeue, neither reason against it, but applie it to himselfe, and resist doubting. Both are alike necessarie: the first for the bold, and such as feele their sin to be no great burthen to their conscience, and yet of al other are most ready to affirme, that they beleeue in Iesus Christ, which he himselfe flatly denieth, saying, *I came not to call the righteous* (that is, such as feele as little burthen of their sin as if they were righteous) *but sinners* (who feele the burthē of their sin, as a debter doth his debt) *vnto repentance.* The second caueat is as necessary for the afflicted conscience, who though he haue right to the promise by Christs free grant, yet through weakenesse and want of experience, is holden from beleeuing and clasping about it, and all because he doth not duly consider his libertie, and the warrant that he hath from Christ for his so doing. Wherein although I deny

1 *Note.* 2

not,

not, but that Gods prouidence ruleth, yet the partie offendeth, for that he doth not embrace that which is freely giuen him by God, and by meanes thereof, he cannot praise and be thankfull to God for it.

About the third point that is necessarily required to make the heart good, which is sanctification, these two watchwords are to be receiued. The one, that he of whom we speak do loue goodnesse, and loath euill; not some one or few, lest he deceiue himselfe about it, but all; nor in priuate respects, but because it is euill and hated of God. The other, that these two, namely, to loath and loue, be constantly setled in him for continuance. *Two watchwords about sanctification.* 1 2

The reason of both is manifest, as of the former: for if one sin should be loathed, and another loued, some disliked and shamed, and other delighted in, and embraced; what could be more ridiculous, and further off from the nature of true repentance? For the offence to men, and the dishonor which might arise to God thereby in some few euill actions, could not be satisfied nor answered by many good actions. A thing worthie to be noted; seeing many take libertie against their conscience, to doe what they desire to doe, and yet will be counted repentant persons, as well as the best, and this be said of the first of these two caueats. For the second, if a man should be very forward in abhorring sinne at the first, and afterward should grow slouthfull and careless, and make no conscience of wicked desires, and breake out into loosenesse of heart; this were enough to blemish his sanctification, how sound soeuer it might haue seemed, if not to bewray it to haue beene meere hypocrisie: which of the two would bee thought most likely. *Note.*

Thus I haue said that which I thought meete of this matter, to helpe him that desireth it, to attaine such an heart as bringeth forth the feare of God; euen that which God requireth. And seeing thus much is necessary, and no lesse, to get such an heart; namely, to haue it broken, healed againe by faith, and mortified: and seeing so great heede is to be taken, that all these be wrought in the heart aright, and indeede; all may see good reason why God wisheth *such an heart*: *Note.*

heart to be in all those, who would be accepted of him, and what a rich iewell and treasure such an heart is, and by necessary consequence, how ill it will go with all such as be without it.

THE SECOND SERMON VPON THE SAME TEXT.

I Shewed last of all what a iewel such a good heart is, and in what wofull and dangerous estate they are in, who are without it: but more heauy it is, that it is not regarded; which is too common, because the most are fooliſh, and weigh nothing throughly, if it agree not with their appetite; when yet, to speake as the truth is, whatsoeuer wit, eloquence, or learning bee in any; whatsoeuer nobility, birth, or dignity; whatsoeuer manhood and stomack, wealth, or beauty; they are all as nothing without this, that is, such an heart as I haue mentioned, to make a man happie, or to commend him to God: Nay, I say more; whatsoeuer shew of Religion bee in any, as that he could speake out of the Scripture plentifully, if he could alleage all authorities out of the word of God, and of Fathers; yea, if he could possibly *speake with the tongues of Angels*, and had not this, euen such an heart as God wisheth to be in them that shall please him, it were nothing; for such a one should bee but as S. *Paul* speaketh in the like case of loue, a fruit of it, as *a sounding brasse, and as a tinkling cymball.*

Note.

1. Cor. 13. 1.

And therefore how much is the estate of such to be bewailed, as haue scarcely any whit of all this, which I haue now named, and are as farre from such an heart, as the East is from the West? And to come home to our selues; how is the people of this age bewitched, and blindfolded, that when God hath thus spoken, that no good words nor shewes of godlinesse shall do them good, vnlesse they haue such an heart also, as I haue described, can yet walke merrie and iocant

through

through the day, although they be destitute of it? Euen as if they ailed nothing, as though no danger were toward them, but as though *they had made a league with hell and a couenant with damnation*, that they might not come neere them. If they thinke this will excuse them, for that they are ignorant of such points, and know no such matter, who cannot tell them againe, that it is preached amongst them, and is as a Princes proclamation, which all must take knowledge of? If they will flie to another shelter, that they haue other matters to looke after, let them likewise take this for their answere, that they haue alreadie their reward: let those other matters be their comfort and stay, but from God they may looke for none.

The end why God wisheth that there were such an heart in the people. First, that they might feare him.

Now let vs proceed with the rest of Gods words to this people. *Oh that there were such an heart that they did feare me*, &c. Heere ye may see to what end such an heart is wished, euen to breed Gods feare. For God plainely teacheth, that there cannot be in any, the feare of God without it. This let vs a little consider of, particularly. We know all, with what scorne and detestation, this speech would be reiected of those that scarcely professe the Gospell, if the graueſt Diuine in the greatest aduisednes should vtter it, that the feare of God is not in them. All, euen the worst are so strongly perswaded, that they feare God. And therefore they will be readie to say, it were pitie they should liue, if they did not so.

The feare of God a rare iewell.

And yet behold, without such an heart, as hath been spoken of, which also is the hardest thing in the world to attaine to, without that, (I say) God himselfe being witnesse, the feare of God is not in them, but farre from them. For from whence should it come? Is it a sudden passion of the heart that riseth and falleth? or that with the tide, it ebbeth and floweth? Is it not rather a sanctified affection which continueth, euen as the heart is sanctified, in which it groweth? And as it had need to be choice ground, and well fitted and prepared, that precious seed and fruit should be sowen and planted in; so the heart had need to be made good ground, in which this rare fruit, I meane, the feare of God should grow and be nourished.

And

And that none may maruell, that I speake thus, let all further know, that this feare of God, is such a gift of God, as by the which a man is preserued and kept from euill, neither dareth he that hath that, come neere it, therefore when the Lord spake of *Iob*, and commended him for fearing God, he added this, that he eschewed euill also. This will more liuely appeare by a similitude or two, drawne from commō experience, for this purpose, note what force there is in naturall feare. The blind and superstitious people in the time of Poperie, were made so affraid of spirits walking, that they durst not go thorow a churchyard in the fearful time of the night: and he that carrieth a great summe of money dareth not passe alone by woods and mountaines: so he that is well seasoned with the feare of God, dareth not drink vp the draffe, & commit the sinnes of the times in the which he liueth, but aboue all things doth carefully auoid them. And he that shall liue among the common sort of bad people, and will not be like vnto them, nor dares not taste of their dainties, had need to be well armed, and to haue his hart well fenced against them.

Common professors want this feare.

And seeing the feare of God is such a grace, and hath such force in whomsoeuer it dwelleth, I may by this as a second argument conclude, that the common professors of the Gospell and such as draw neere to God with their bodies, hauing their hearts farre from him, haue not his feare in them, seeing not only they make no question in matters they doubt of to be euill, for they rush and breake thorow them boldly; but also in things which are apparantly wicked, they do the same and neither blancke nor blush at it, when they haue done, whereas the feare of God bringeth foorth most contrary effects, as hath been shewed.

Secondly, that they might keep his Commandements.

Now let vs heare of another fruit which commeth from such an heart, and from the feare of God also ioyntly together, and this is a good and godly life, and a keeping of Gods Commandements. For so the Lord saith; *Oh that there were such an heart in them, that they did feare me, and keepe all my Commandements alwaies:* which to do, what is it else, but to lead a godly and Christian life? For as the feare of God proceedeth from such an heart, as I haue spoken of; so a godly life

life commeth from both. For they breed not dumpishnesse, deadnesse and melancholy, as the wicked world imagineth, but an holy care and desire to please God in all things, neither take they away delight from a man in doing the duties of this life, but enable and strengthen him rather to do them in good sort.

Such a life goeth with the fear of God. And though I mean as the Lord also doth, by keeping his Commandements, no perfection, but an endeuour to keepe them, nor any other life then is accompanied with infirmities, & such an one as without a constant watch, may breake forth sometimes into dangerous offences; yet I mean such a life as endeuoureth to keep all the commandements of God (in omitting euill and doing good) as wel as any one of them, and in the same to perseuere and abide as well as to begin. Which grace we must know, is granted by God to be enioyed of such as delight in it, & haue it in great price, euen in this life, whereby they may shine as lights vnto others which is a rich portion in so wicked a world as this is, and yet few hasten to bee acquainted with it. 1.Chron.28.7.

But how safe and sweet a life it is, and how free from many great calamities wherewith the contrary life is filled, another place fitter for it, shall declare and testifie. Only let this be granted, which cannot be denied, the words of the text so cleerely prouing it, without any straining of them, that it is no godly life, in which there is not conscience made of the particular actions of it, neither is the feare of God there, where there is not a faithfull endeuour and labouring to keepe all his Commandements constantly, for so it is in the text, (all my Commandements, and alwaies). But this point I passe ouer more briefely, and presse it not at large, seeing in other places I handle it more fully. And thus much of the second part of the text, namely, what God wisheth vnto the people, and also of the second effect of a good heart, namely, a good life. *This must be in particular and constantly.*

Now followeth the third part of the text: in which hee setteth downe the fruit of such an heart and life; and that is twofold: *The third part: The fruit of such an heart and life.*

First, to the parties themselues.

twofold: one redounding to the parties, in whom they are; the other to their posteritie and children. And the blessing annexed is one to both, that is to say, prosperitie and welfare, both temporall and eternall. For so hee saith, *That it might goe well with them, and their children for euer.* So that the Lord would haue vs know, that all, in whom there is *such an heart, that they doe feare God, and indeuour to keepe his commaundements alwaies,* shall prosper and be well liking in that course. For by saying, it shall goe well with them, his meaning is, they shall see Gods blessing so to accompanie them in that course of life, as they shall confesse it to be to their exceeding good liking, and so, as in no other they could finde the like by many degrees.

And yet this is not to bee vnderstoode of outward prosperitie, peace, and welfare, in riches, honour, and such like, simplie, but conditionally so farre as they be good for Gods children. Whereof the godly for the most part are voide, and this hungrie scrambling world will keepe them farre enough off from them: and yet this is no cause of griefe to them neither, God prouiding better for them, that they should be lesse wedded to this world. But God principallie meaneth hereby that hee will make their life pleasing and comfortable to them with inward peace and gladnesse of heart, which farre surmount the other, and yet as hee seeth it expedient, they shall haue sufficiencie of the other also.

All men much desire peace euen with men; they finde malice and contention with the vnquietnes that goeth with it, to be tedious, troublesome and vnwelcome to them, and euen outward peace to be imbraced. And so we are willed by the author to the Hebrewes, saying, *follow peace with all men,* so as it goe *with holinesse:* as if he should say, although it flie from you, yet let it not goe, but pursue it, till ye obtaine it. For it is a singular gift of God to liue without feare by men, one man being, vsually as the prouerbe saith, a wolfe, nay a diuell to another. But if men had as good insight into the worth and price of the inward peace, namely to be without

Heb. 12. 16.

feare

feare of Gods displeasure, and the burden thereof, and what is the libertie and holy securitie of his beloued ones, they would much more desire that, yea although they wanted all which a man may want hauing it. *To haue peace with God a singular treasure.*

Oh! to be without feare of condemnation, the iudgement day, and of the day of death, whose sting being plucked out is not fearefull to Gods people: and contrariwise, to bee in that account with the Lord, that nothing shall bee wanting which is good for them, (for so the Prophet saith, *The Lord is my shepheard therefore shall I want nothing*) we may continually wonder, that God will be so bountifull, to *loue them here to their end*, and after, to *receiue them to glorie*. And yet when I haue said what I can of this matter, I must leaue it raw and vnperfect, but that we may know by a little, what the whole meaneth in some sort. Psalm.23.1. Iohn 13.1. Psalm.73.24.

But heare in few words what the scripture speaketh to this purpose: *Hee that walketh vprightly*, (saith *Salomon*) *walketh boldly*; therefore safely. Saint *Paul* speaking of the like, saith, *He that walketh after this rule, peace shall be vpon him*. S. *Peter*, *The eyes of the Lord are euer ouer the righteous, & his eares are open to their praiers (but the face of the Lord is against them that doe euill) and who is he that shall harme you, if ye follow that which is good?* For such shall see good daies, that is, leade an happie and blessed life. Prou.10.9. Gal.6.16. 1.Pet.3.12.

But whilest I thus speake, casting downe all pompe of the world at the feete of godlinesse, as it were, me thinkes from hence somewhat is to be answered to such as obiect thus: what, is there such gaine in godlinesse? Is it an estate so highly to be magnified? Surely, then the wise men of the world are deceiued, who count it the greatest bane to their pleasures. I say it is so to sinfull pleasures, with the which what wise man would meddle or haue to doe? But it seasoneth our lawfull delights, and brings them into their kinde, that they become sweet and pleasant without any danger, (as roses in a pozie, rather then growing vpon prickes) whereas they not being ioyned with godlines, they bee no better then poyson, and as it maketh Gods chastisements to *Obiect.* *Answ.* *Note.*

be

be easilie borne, so it maketh prosperitie doubly pleasant:
1.Tim.4.8. Oh great is the gaine of godlinesse, *which hath the promises of this life and of the life to come!*

The fearefull estate of such as are not at peace with God.

Therefore much to bee lamented and bewailed is the estate of all such, who are strangers to it, and much more they who shunne and loath it; as they who are spoken of in *Iob*, Iob 21.14.15. *Who say to the Lord depart from vs, we desire not the knowledge of thy waies? Who is the Almightie that we should serue him, and what profit shall we haue, if we should pray to him?* Oh this woful progenie, who can sufficiently lay forth the vengeance
1.Pet.4.18. that hangeth ouer it? For *if God begin iudgement amongst his owne, What shall the end of them be that obey not the Gospell,* as S. *Peter* speaketh? *And if the righteous be scarcely saued, where shall the vngodly and the sinner appeare?*

What is become of the generations of all those, who in their daies went about to iustle godlinesse to the walles? Who counted it foolishnesse; and contrariwise, the greatest happinesse to *inioy the pleasures of sinne for a season?* As *Iezabel* the mistresse of persecutors, and *Corah* with his company, the rebell against Gods faithfull Ministers, and *Haman* the proude, a deadly enemie to all that worshipped God truely? Did not these with their companions, finde that they met with their match? And did they not leaue sufficient testimonie behinde them, that their glorie was their shame, and their happinesse had been to haue loued that which they loathed, and pursued in the seruants of God, I meane true godlinesse?

Euen so the liues of those, whom they persecuted is blessed, euen as their memorie also is, and so shall all they be, that follow their steps, accordingly as the Lord saith here, *It shall goe well with them that feare me and keepe my commandements:* And so I conclude this poynt, maruailing at them, who thinke it more then needeth; to bee more forward this way
1.Pet.4.4. then others, and *therefore speake euill of vs, because we walke not after the same excesse of riot that they doe.*

But one thing more is to be marked, that to all the prosperitie which Gods seruants shall inioy in this present life, of

which

which I haue said somewhat, this he addeth, *that it shall also goe well with them* hereafter, euen *for euer*: which saying of his maketh vp to the full whatsoeuer might seeme to be wanting. For what can be further desired, then that after such a sweet and plentifull partaking of Gods benefits, and that in his fauour while we liue here, yet that the best should be behinde, namely to inioy *fulnesse of pleasures at Gods right hand* after wee goe hence, and that *for euer*? Yea and this in the middest of the anguish and torture of the reprobate? For so our Sauiour saith, when the wicked shall bee at their wits end, *then looke vp* saith hee to his, *and lift vp your heads for your redemption draweth neere*; meaning that the effects thereof shall then appeare. And therefore S. *Peter* teacheth a most singular vse of this, that the Lord shall come to iudgement in a fearefull manner to the wicked, but to the euerlasting comfort of his elect; agreeing with that which the Lord requireth here, saying: *Seeing these things must be, what manner persons ought we to be in holy conuersation and godlinesse.*

Hap of Gods children euerlasting.

Psal.16.11.

Luk.21.28.

2.Pet.3.11.

Now it followeth to shew what the fruite of a godly life is to the children of them that leade it, as I haue done already to themselues, who are parents: for such a promise God maketh to them, and so the Lord speaketh here, *that it may goe well with them, and with their children.* So that Parents fearing God, doe thereby prouide well for their children, as well as for themselues, and deriue Gods blessings to them aboundantly: which promise is confirmed by the Lord in the second commaundement, where he saith: *He will visit the sinnes of the fathers vpon the children vnto the third and fourth generation of them that hate him, and shew mercie vnto the thousand generation of them that loue him and keepe his commaundements.* This is also further confirmed by the contrarie in Deuteronomie, where God speaketh thus to the people of Israell; *Because thou diddest not serue the Lord thy God with ioyfulnesse and a good heart for the abundance of all things, therefore these curses shall be vpon thee for signes and wonders* (that is, euident signes that he is offended with thee) *and vpon thy seede for euer.*

Secondly, to their children.

Parents fearing God prouide wel for their children after them.

Comman.2.

Deut.28.46.

And if it be so, then it followeth, that if we loue our children, we should indeuour aboue all things to leade a godly life. Which is vrged by the Lord, at mens hands in the entrance into their mariage: that couples should be espoused to him, before they be so one to another. And it may be truly said, that they set not by, neither care for the welfare of their children, who doe not first regard their own good and welfare of their soules, by walking obediently vnto Gods commandements themselues. And how vnnaturall a thing is it, that any should bee the meanes to bring children into the world, to send them to hell? And that they should be so pitilesse, as to cast their poore shiftles progenie vpon the curse of God, more grieuous then if it were vpon the swords point, and that through their sinne and wickednesse? For thereby, that is by bad example giuing, they make them like themselues, as much as in them lieth. For as by a godly care in themselues, and a christian education of them, they commonly haue the fruite thereof in their children, that by the blessing of God they be religious also, so a thousand to one, if in the ptofaneneſſe of themselues, the children become faithfull and good christians; but if they doe, no thanke to them, they did as much as in them lay, to make them prooue otherwise.

Wicked parents are also vnnaturall towards their children.

Obiect. And whereas many of them will be ready to obiect, that they will bee vnruly and disordered howsoeuer they bring them vp in the feare of God and good instruction, yea, though they be carefull also themselues to walke vprightly in their whole course before them; they may be answered, that it falleth not out oft to be so: but we should trust God for that, and commit the successe to him, by doing our duties conscionably towards them. And if it please God, that the meanes shall not alwaies take effect; partly lest wee should ascribe the good successe to our selues, and so take the glory from him, and partly for other causes vnknowne to vs; let vs leaue Gods secrets vnto himselfe, but there shall be alwaies cause enough why God doth so, and to iustifie him, seeing few are so carefull about the good education of their

Answ.

Why good education hath not alwayes like effect.

children,

children, but that they may be iustly charged with default that way.

This be said of the fruit that shall follow the godly life of parents in their children, that they shall prosper, and it shall goe well with them, as with their parents, in respect of other, who line among them, and best of all hereafter, when they goe hence. For they shall be receiued with their parents into the paradise of God, into an habitation not made with hands, but euerlasting, to the which our Lord Iesus is gone before to prepare a place for them and all his, to the which he vouchsafe to bring vs, euen speedely, to whom with the father and the holy Ghost be ascribed all honor, praise and thanks for euermore.

FINIS.

TWO SERMONS VP-
ON MATTH. 13. VERS. 45. 46.

Vers. 45. *Againe the kingdome of heauen, is like vnto a Marchant man, that seeketh good pearles.*

46. *Who hauing found a pearle of great price, went, and solde all that he had, and bought it.*

THe summe and effect of this Parable is this; that how base and vile soeuer the Gospell seemes in the eyes of men; yet whosoeuer commeth to finde the worth, price, and excellencie of it, will giue all that he hath to get it, and will rather part with all, then he will forgoe it.

What is meant by the kingdome of heauen.

For here by the kingdome of Heauen, (that I may shew what is meant by it) wee are not to vnderstand the place of the blessed mansion of the faithfull after this life, whither Christ is ascended; though the words are thus to be taken

Mat. 8. 11. sometimes, as in *Matthew: I say vnto you, that many shall come from the East, and from the West, and shall sit downe with Abraham, Isaac, and Iacob in the kingdome of heauen:* neither is it taken for the absolute kingdome of God, whereby he guideth and gouerneth all the world, and all his creatures, from the greatest vnto the least of them: neither lastly, is it taken for that especiall rule and regiment, which Christ as the head, hath ouer the Church his bodie, which is likewise called a kingdome after a more especiall manner: but here by kingdome wee are to vnderstand the Gospell of the king-

Mark. 1. 14. dome, as it is called in *Marke: Iesus went forth into Galile preaching the Gospell of the kingdome,* and in diuers other like places.

And

And this Gospell of the kingdome is not only in many places of this Chapter, but most euidently, in the 21. Chapter of this Euangelist, called *the kingdome of God; in these words: Therefore I say vnto you, the kingdome of God shall be taken from you and giuen to a nation, that will bring forth the fruite thereof.* The kingdome of God, shal be taken away, that is the Gospel should be taken away from them. Now the Gospell is called the kingdome of heauen or the kingdome of God, because it is that powerfull meane, or instrument, that God hath appointed for the pulling of vs forth of the kingdome of darknes, and translating vs into the kingdome of his Sonne, for *the Gospell is the power of God vnto saluation, to euery one that beleeueth.*

Math.21.

Why the Gospell is called the kingdome of heauen.

1. Rom.1.16.

This kingdome is also called the kingdome of heauen, to distinguish it from all eorthly kingdomes, such as many imagine, and the Apostles long dreamed the kingdome of Christ the Messias, should haue bin. And therefore the people were sometime ready to haue crowned him; other whiles his disciples disputing, and contending among themselues, who should be the greatest, and made sute for the places of greatest dignity (as the sonnes of *Zebedeus,*) *one to sit at his right hand, the other at his left.* But this kingdome, as it beareth the name of the kingdome of heauen: for it is a spirituall, and heauenly kingdome, not earthly and pompous in glory, to the sight and view of the world. And therfore, our Sauiour being demanded in Luke by the Pharises, when the kingdome of God should come, he answereth: *the kingdome of God commeth not with outward obseruation, neither shall men speake of it loe it is here, or loe it is there, for behold the kingdome of God is within you.* It is a kingdome ouer the inward hart and conscience; there he hath set his throne, and there he wil reigne euen in vs; and therefore the lawes of our king doe not bind the outward act onely, but his lawes binde the very conscience. And he searcheth and tryeth, (as himselfe speaketh in the Reuelation,) *the Reynes, and the harts, to giue euery man according to his workes.*

What maner of kingdome this is.

Matth.20.21.

Luk.17.20.

Reuel.2.23.

It is therefore called the kingdome of heauen; first, in respect that it is spirituall. Secondly, this kingdome is heauenly,

uenly, becauſe it is a righteous, ioyfull and peaceable kingdome.

Rom.14.17. *The kingdome of God* (ſaith the Apoſtle to the Romanes) *is not meate and drinke, but righteouſnes, and peace, and ioy in the holy Ghoſt.* It conſiſteth in the inward righteouſnes of the heart, and conſcience, in the peace and tranquillity which we haue with God our king, and within our ſoules, and in the

Rom.5.5. ioy that is ſhed abroad in our hearts by the holy Ghoſt.

Now this Goſpell which is the powerfull inſtrument of God for the erecting of this his kingdome in vs, and is therefore called by the name of the kingdom of God in this place, is here commended vnto vs by a parable. The effect whereof, as I ſaid, is this, that how great a reckoning ſoeuer men make of other things, and how ſmal and ſlight account ſoeuer they

Note. make of the Goſpel of Ieſus Chriſt, yet whoſoeuer he be, that commeth to know the incomparable value, and excellency of it, he will thinke no paines too greate, nor coſt, to much, that he may obtaine it: nor any care too greate to keepe it when he hath it: but rather he wil part withal he hath, Houſe, Land, Goods, pleaſure, friends, and whatſoeuer els, then hee will forgoe ſoe pretious and ſo inualuable a iewel, as he ſeeth the Goſpell to be.

But for our more cleare vnderſtanding of this Parable, we are to know, that the Goſpell or kingdome of heauen, is here compared not to the perſon, as the words may perhaps ſeeme at the firſt, to carry it, when it is ſaid: *the kingdome of heauen is like to a marchant man, ſeeking good pearles:* but to the pearle the rich and pretious pearle, which the Marchant findeth.

So that the meaning of the words is all one, as if they had bin layed downe in this forme and manner; The kingdome of God is like vnto a moſt pretious pearle, which a marchant hauing found, that ſought for good pearles, ſold all that he had to buy it.

The fruitfull hearer of the Goſpell is like vnto a marchant man in three reſpects.

According to this expoſition, I will handle the parable. We are therefore to vnderſtand, that the fruitfull and kind hearer of the Goſpell, is reſembled heere to a merchant man: and that in three properties, though they be not all commen-

dable

dable: neither therefore is the hearer a profitable hearer, till he be commendable.

So that the best hearer in his beginning and first estate that he is in to God-ward, thereby is likened to a merchant man, and to such an one, as by the kind of his trafficke and merchandize, whereabout he is occupied, seeketh pearles. 1

For as he doth, so euery hearer at first, seeketh pleasure and profit, &c. that is his pearle. Secondly, he is cõpared to a merchant, in respect of the euent that commeth after his seeking, that as he seeking common pearles, lighteth sometime on a pearle of great price, so many a hearer, while he is busie about commodities and pleasures, beginneth to see in the Gospel preached, a pearle of greater price, then he had found before, that is, assurance of saluation. 2

Thirdly, and lastly, this hearer is compared to the merchant in another respect, namely, of the effect that followeth. For when he hath found that pearle of great price, he selleth all that he hath and buyeth it. So the hearer that hath found this pearle of saluation in the Gospel, that he neuer found before, and knoweth the value of it, he setteth light by all his common pearles and former delights, and selles them all away, to the end he may enioy this. 3

To prosecute these three therefore in order, that yee may haue the right vse of this parable, vnderstand that the hearer is compared (to set it downe briefely) to the merchant in three things, to wit, in seeking, finding, and buying. In seeking good pearles; in finding one of great price: in buying that, and selling all for it. Of these in order more largely. The first propertie therefore of the merchant, fitly resembleth the estate and condition of all men that are hearers: for all seeke pearles, that is, they seeke for that, which may in their opinion, make them happie and blessed men, and looke what they haue imagined in their own conceit, to be like to bring them to be happie, that they labour, and by all meanes endeuour to obtaine. In that (I say) the hearer is like to a merchant man, that careth not to trauell by wet and drie, by sea and land; so that he may store himselfe with rich and precious pearles. For there is no man, but if he look into his owne

All men seeke after pearles; such as in their opinion may make them happie.

heart, and diligently examine himselfe, he shall find some-thing, which aboue all other things for the time, he doth affect; and whereunto the sway of his desires carrie him, and that thing is the pearle of that man, and he vseth al the means he can to compasse and attaine it.

Thus one man studieth and bendeth all his paines and care, only for this, how he may liue at ease and in pleasure, and voluptuousnes. Another, he seeketh after gaine and profit, and to adde house to house, and land to land. A third, he followeth his ambitious humour in seeking after fauour and authoritie, and renowne in the world. But these are all but deceitful pearles. They make a glistering shew to a mans cõceit a farre off, but when he hath them, and considereth them aright, and as they are; then the vanitie and the baseneſſe of them appeares, and therefore they that follow these, with tooth and naile, as they say, they are alwaies restlesse, while they think of the vncertainty and momentany state of them; and neuer satisfied with any thing they haue attained. Neither the voluptuous man with his pleasure, nor the couetous man with his wealth, nor the ambitious with his honor, nor any man with that he hath neuer so greatly desired.

But are neuer satisfied.

The voluptuous man.

For euen the very pleasures, and ioyes, and delights of the voluptuous man, are as a continual feauer or ague, to vex and disquiet his mind, howsoeuer he make a faire shew, and seem to be merry & happy; yet he euer carries a sting in his conscience, that inwardly prickes, and torments him in such sort, as in his greatest mirth and iollitie he neuer can heartily and soũdly reioyce. And though the pleasures be as hony for a little time in his mouth; yet he shal find thẽ, whẽ they are sunck into his stomacke, to be as bitter and as vnpleasant as gall. The like may be said of the couetous and ambitious person.

The couetous man.

First for the couetous man, suppose he hath heaped vp, and gathered together his chests full of gold and treasure, at least more then euer he thought he should, yea let him haue got all the pearles and precious stones into his owne possession, that the East and West Indians can afford; what hath he gathered together, but euen a heape of cares to vex & to disquiet himselfe withall? for as before he got and scraped them together

together with great paine and toile, and infinite dangers, which he hath passed through; so now he is to take no lesse care to keepe them, as being many wayes in continuall danger of losing them. And suppose he lose them, as he shall either in his life or at his death, then it is an exceeding griefe and heart-sore vnto him, to see by experience, how vaine, flitting and vncertaine things they be, that he hath so excessiuely toiled for, and kept with so great care. And hence it commeth oft to passe, that he hauing lost that, wherein the confidence of his heart was set, he fals into despaire, whence hardly he is euer able to be recouered.

The ambitious man.

The ambitious man in like sort, he highly priceth promotion, and rising vp from a meaner estate, to an higher degree: as the meane cottager, if he could be but a yeoman; and he a man of worship, he should be therwith content; and if the worshipfull could come to be but a Knight, and the Knight a Lord, or an Earle, then he would desire to be no higher, he saith, but would rest well satisfied: but when he hath gotten his Knighthood, Lordship, or Earledome, which were the pearles he trauelled for, he cannot yet be at rest, because he sees other in places aboue him; he is yet a subiect, and vnder a Prince, if he were a King, then he thinkes he should be full content, and aspire no further. But it is not a kingdome of a whole countrie, no, nor of the whole world that is able to stay the ambitious affection of men. *Alexander* the great Monarch, hauing in a manner conquered the whole world, is said to haue wept when he heard some dispute that there were no more worlds.

Example of Salomon.

But not to stand particularly in exemplifying this point, I will bring one, who had his part in them al, pleasures, profits, and honor: let him tell vs the worth of them. *Salomon* was such an one; he made triall of all wayes, and spared no paine, labour nor cost, to trie what fruit and commoditie was to be reaped of them all. He had honor and fame, the greatest that euer any Prince had, that liued on the earth. For pleasure he inioyed whatsoeuer his wisdome could deuise, and his hart desire. He had his Orchards and Gardens, planted and set with all the most choice and excellent trees and herbes,

whereof

whereof he had not only the ſight to feed and pleaſe his eye; the ſent to feed his ſmell; and the fruit to pleaſe his taſte; but the exact knowledge of euery tree and ſimple therein, which he alſo committed after to writing; and imparted to others.

If muſick might delight, he had beſides the ſolemne quier of ſinging men, ſuch a quier as no Prince in the world had vnto this day; ſinging men, ſinging women, which he had priuately for his owne delight: he had his poſſeſſion of ſeruants, of Beeues, of ſheep, of houſes, of vineyards, of ſiluer, of gold, of all precious ſtones, and all the choice treaſures of other kingdomes and prouinces, aboue any King that euer raigned in Ieruſalem, or that we can reade of in any hiſtories. And all theſe did he enioy, with great peace and proſperitie, both at home and abroad.

So that if any man could euer be happie by following his pleaſures, *Salomon* was the man. He had a greater wiſedome, then euer had any to inuent, and contriue and deuiſe, and he had all meanes at will, to compaſſe and effect them all. If any man could be happie by his wealth, *Salomon* was the man, for he had ſiluer as the ſtones of the ſtreet, and gold for all his veſſels, and the adorning of all his buildings, and ſtore of rich and precious ſtones. If honor might make a man happie, he had more then euer any Prince in regard of the incomparable glorie and wiſdome, which God gaue vnto him.

All theſe *Salomon* enioyed, as much to his deſire as euer any hath done or ſhall do. And what was the happines that he found in them? Surely, *vanitie, and vexation of ſpirit.* And what then ſhould we account of theſe? Did *Salomon* find theſe to be vanitie, and moſt vaine, and emptie of all goodneſſe, and ſhall we thinke to find ſomething, where he could find nothing? to find ſubſtance, where hee found but ſhadowes and vanitie? and to find happineſſe, and a paradiſe of pleaſures, wherein he found nothing but trouble, diſquiet, and vexation of ſpirit? He tried all theſe, and he tried them throughly, and as they ſay, vnto the proofe; and found them in experience ſuch, as in his Eccleſiaſtes he hath laid them downe to be, and as euery one that will be ſo fooliſh as to make triall, ſhall find them to bee by his owne experience.

Eccleſ.1.14.

Let

Let this be in stead of many examples vnto vs.

So that all men, we see, seeke for pearles, and for good pearles, but the most are deceiued with false and counterfeit pearles, when they come to the triall, they find them as base, and of as small value and reckoning, to rest in, as the dirt which is vnder their feet; so vaine and vile are all the pleasures, and riches, and honors, and worldly things (to make a man happie) which men so highly price in their owne conceit. And this vilenes and basenes, is much more in all other pearles, that is, in all worldly things, which men heere hunt and seeke after.

The vse of this doctrine is, that no man please himselfe in the most precious things in this world, but seeke for those which may make him happie. And that these pearles are all so meane and little worth. Our Sauiour Christ very euidently noteth vnto vs, in the words following, when he saith, the merchant found one pearle of great price. *Vse.*

By the which is meant the Gospell, giuing vs thereby to vnderstand, that it is a pearle of great price and value, he abaseth the other pearles, and noteth them to be of no price, nor value to rest vpon. But of this afterward in the next point: In the meane while we see (and with that I will conclude this first point) that in this first act of the merchant, all men that are hearers in the visible Church, agree with him: namely, that they seeke for pearles, that is, one way or other to be happie in this world. I haue shewed also, what vse we ought to make thereof. Now it followeth that I come to the second act or propertie of the merchant, and that is, that he finds one pearle of great price.

The second propertie wherein the hearer resembleth the merchant man.

In this propertie two things are to be considered. First, the thing that he is said to find: secondly, what it meaneth and importeth, that he is said to find it. First, the thing that he is said to find, is *one pearle of great price*. By which pearle he meaneth nothing else (as I haue shewed) but the Gospell, that is to say, the glad tidings of saluation by Iesus Christ, for the kingdome of heauen, as elsewhere, and so in this chapter, is in diuers regards compared and resembled diuersly. In regard of the manner of teaching and receiuing it, and the diuers effects

Two things here to be considered. First, the thing that he is said to find.

The Gospell in diuers respects compared diuersly.

fects it hath in the hearers, it is compared to seed cast by the hand of the sower. In regard of diuers corruptions and errors that commonly spring vp together with it, where it is taught it is compared *vnto a field, wherein* tares are sowen and grow vp among the good corne. In regard of the small beginnings and mightie encrease, it is compared to a graine of mustard-seed. In respect of the power and force it hath to change and to alter the heart, it is compared to leauen. In that God draweth by it, of all sorts of men, good and bad, one and other into the compasse of the visible Church, it is cõpared to a drag or draw-net, that draweth as well weeds and stickes, and other such vnprofitable baggage, as it doth good fish. In regard of the hidden and secret excellencie thereof, it is compared to treasure hid in a field. In regard of the inualuable worth and excellency of it, in comparison of all other things, it is heere compared to a pearle of great price. That before he compared it to treasure, it did in part set forth the excellency of it: but this doth more amplifie and encrease it. Treasure, we know, consisteth either in siluer or in gold, which are of great account: but yet pearles passe them both farre, in value and estimation; as both it is commonly knowne, and if we knew it not, *Salomon* could teach vs thus much, Prou. 3. 14. 15. where he saith; the *merchandize of wisdome is better then the merchandize of siluer, and the reuenue thereof better then gold. It is more precious then pearles, and all the things thou canst desire are not to be compared with it.* First, he preferreth wisdome before siluer. Secondly, he preferreth it before gold, which is yet more excellent; and in the third place, as before the most excellent, he preferreth it before pearles.

In this place it is compared to a pearle.

The meaning of our Sauiour then in this parable, is to preferre the Gospell in regard of the excellencie of it, infinitly before all other things, were they neuer so rich, rare, or precious. For if it be more precious then pearles, then much more precious then gold, then siluer, then any other thing of lesse reckoning and account. And this is the reason, why *Salomon* hauing preferred it, Prou. 3. 14. before siluer and gold, and pearles, he addeth, that all the things a man can desire, are not to be compared with it: as if he should say, suppose

Prou. 3. 14.

either

either there be, or you can inuent any thing more precious then pearles, yet wisdome is more precious then it. And *Iob* in the 28. of his booke, 15. verse, and so on, because hee would extol wisdome before al precious things, he repeateth a great many of them. *Gold*, saith he, *shall not be giuen for it; neither shall siluer be weighed for the price thereof. It shall not be valued with the wedge of the gold of Ophir, nor with the precious Onix, nor the Saphir; the gold, nor the Crystall shall not be equall vnto it, neither shall the exchange be for plate of fine gold; no mention shall be made of the Corall nor of the Gabish, for wisdome is more precious then pearles.* Iob.28.15.

Now we see wherein the comparison standeth, let vs a little consider wherin this great and inualuable excellency consisteth. And that is, in that it exhibiteth Christ vnto vs, who were lost, and had no way any hope of recouerie out of our deadly woe, that euen then he is our deliuerer, our iewell, our life, our ioy, our happines, and whatsoeuer our heart can desire. All the pearles of the world do not so enrich a man, as Christ enricheth all them that by true faith lay hold vpon him, for if it do not so, he hath not faith. For Christ is a shelter where we that bee in tempests and stormes may shroud our selues, and be safe from the wrath and vengeance of God that hangeth ouer, and shal fall vpon the heads of other men. He is our attonement and propitiation for all our sins, so that we shall neuer haue them imputed vnto vs, or haue any punishment inflicted which was due for them, his death, and his bloodshed hath deliuered vs from eternall death and condemnation; yea Christ is our storehouse, and treasurie, in whom and from whom we haue all varietie of good things that may make men truly happie. *wherein this excellencie of it consisteth.* Ephes.2. Philip.2. Iohn 4.10.

In Christ we are righteous (our owne righteousnes being as a filthie and menstruous cloath) because he by imputation, doth cloath and couer vs, as it were with the robe and vesture of his righteousnesse. From him also we receiue inward sanctification and holinesse, wherein we labour to be pleasing and acceptable to God in all things, whereas otherwise we could not haue any true euidence of this faith. From him we receiue succor and comfort in all our tribulations and wants,

and ioy in all our sorrow. Hee hath all power giuen him in heauen and in earth, and therefore he will supplie both our outward and inward necessities, and powre vpon vs that store of his graces, as shall be most for our good, and best for the bringing of vs to eternall glorie. But heere I will stay and go forward with the rest, in the next Sermon.

THE SECOND SERMON VPON THE SAME TEXT.

The second point: what it is to find the pearle.

I Haue shewed in the former Sermon what it is, that the hearer hath found, when it is said of him, that he hath found the pearle of great price. Now let vs see, what it is to find this pearle. To find the pearle of the Gospell, which is the next thing that I propounded to speake of in this second propertie of the hearer, is nothing else, but by the powerfull hearing thereof, to see and to perceiue, what excellent and worthie graces, benefits and prerogatiues it conferreth vnto such as feele great need thereof, and that Christ is thereby to be made theirs, that hee may bee a defence and protection vnto them to shelter them from the wrath of his Father; that he may loose the bands and chaines, wherewith they are tied and fast fettered in their sinnes to the will of the diuell: and that he may vnite them in soule, and in bodie, to himselfe and to God. In a word, the Gospell layeth out most plainly the way to eternall life.

The due and serious beholding, and consideration of these and infinit other graces depending vpon these, which God by the hand of the Gospell reacheth out, and offereth vnto vs, is the first finding of this pearle, which many heare a long time, and yet neuer see thus much, I meane the beautie of it. And so long as men do in hearing, neuer see and behold this admirable and vnualuable treasure in it, they haue not yet found the pearle of great price. For the Gospell howsoeuer

it

it be in the declaration of the many good things of it, continually sounded in their eares, yet it is a mystery hidde, and secret to their vnderstanding.

The Gospell is, to all such as yet, as the light of the sunne to the man that is starke blind. The sunne, it shineth vpon the blinde man, as it doth vpon the seeing man, but the blinde he hath no greater benefit of the mid-day, then hee hath of the midnight, and therefore for himselfe he careth not for the sunne, in respect of any light hee hath by it, because hee is blind: So the light of the Gospell, it shineth vpon the blind and vpon them that see: the faithfull, and vnfaithfull: but here is the difference. The one hath the eies of his vnderstanding opened by the spirit of God, though it be but a common gift of the spirit, and hee sees the light of the Gospell, and accounts and priseth it at a great reckoning: But the other cannot discerne any whit of the excellencie of it.

Vse. The vse then that we are to make of this point, is this; because we see finding goeth in order, before the getting and the purchasing of the iewell and pearle of the Gospell; and that none findes it, but he to whom God by his spirit reueiles it: it is our duty when we come to heare the Gospell of Christ preached, to lift vp our harts with prayer to the Lord, that he would giue vs eyes to see into the riches, and excellency of it, that thereby our heart may be inflamed, and kindled with an earnest desire and longing after the sweetnes of it. For the reason why men are so cold, and so backward in affecting the Gospell, and why they take so small delight, and pleasure in it, and esteeme any pleasure and commodity of their owne before it, it is this, because they haue not yet found either the vanity of other things, or the excellency of the Gospell.

1. Cor. 2. 14. Matth. 11. 25.

Pray vnto God that we may see the excellency of the pearle.

And if we haue found that the Lord hath in part opened our eyes, that we can but dimly and darkly discerne it, as the man in the Gospel, that at first sawe men, but he sawe them as trees, vntill Christ againe put his hands vpon his eyes; let vs desire the Lord, againe, and againe, to lay his hand vpon the eyes of our minds, & vnderstandings, that we may clearly see the

If we see it in part, pray that we may see it yet more clearly.

the excellencie of the Gospell, whereof we haue as yet but a darke, and obscure glimpse. So will it come to passe, that, that which now we haue a faint, and litle desire vnto, we shall daily growe more hoately and earnestly to affect, and labour for it, which the other cannot abide.

And such as God loueth, shal, though they haue not sometime looked after it, but haue been worldly minded; they shall, I say, haue their eyes opened to see into the beautie, power, necessity, and comfort of this Gospell, and what happinesse it bringeth, by hearing it preached; which to doe, is to finde it: Yea he whom God will saue shall bee brought to heare, if not otherwise, by father, sonne, friend, neighbour, himselfe not intending any such thing. And thus hearing what the treasure is, shall finde that which is hidde in it. And so he beginneth to see, consider, weigh, resolue of the all sufficiency of that, which the Gospell hath brought to light vnto him; and to wonder at the same, Psalm. 87.3. Ioh. 6.66. Psal. 84. And wondring, shall desire a part in it against all lets, and discouragements, and searching with *Salomon*, and finding nothing like it! Oh how shal he maruaile, that he neuer sawe so much before. And such a one hath found this pearle in the Gospel, and may be said truly to haue found it: and yet it may be, he hath heard a hundred sermons before, who yet neuer had his eyes opened to see that which he now doth.

Coloss. 3.

Tim. 1.16.

1. King. 3.7.

Thus the woman of Samaria found it, when she had heard Christ. And *Agryppa* Acts 26. when he said to *Paul, almost thou perswadest mee to become a Christian.* Now when he hath thus beheld the beauty of the Gospell, and seeth it to bee of such value, as I haue said, he is much before the first sort of hearers, who haue their felicity in this world, and yet commeth much short of, and behind the last sort following who hath bought it; and saieth with the Queene of *Sheba*, I haue heard much of it, but now I see farre more then I haue heard. But if ye aske, is he, now that hath found it, past the worst? that is to say; happy, and hath he done all that is required? I say noe, till he hath bought it: but he may fall away from his esteeming so preciously of it, and become secure againe, notwithstanding he is so well affected, euen better then euer he

Act. 26.

Note.

1. King. 10.7.

was,

was, for he is but of the second or third sort of hearers, mentioned by our Sauiour, out of this which hath bin said three things may be noted: first, let not such thinke, they be conuerted, that in this sort are thus reuiued, and thus inlightned to see the price of it; no, though they sigh for sin or ioy for the hope that the Gospell offereth, yea, though they weep at a sermon, for we must not more flatter, then discourage men. Mat.13.19. 3. *Observation.* 1

The second thing is, that we maruaile not, if we see some, who haue bin so forward as these that I haue spoken of; to fall away; neither ought we to be discouraged at it; if wee haue true faith our selues, as though we must needes fall away too: for such were neuer setled in beleeuing, neither euer had sauing knowledge, though they haue bin zealous. 2

Thirdly, such as haue long prized the pearle, and yet are now dazeled againe with pleasure and profit, let vs bewaile them, whether they be ministers, or people. Many learned men haue bin such, who had the Gospell in an high account sometime. Oh they haue profitted fairely, and be come about commendably, are they not, thinke we? that they bee turned to their first sottishnes, when God had done so much for them, as to reueale himselfe so farre vnto them. All this danger they are come, to seeing they did not nouriſh their sparkles of good desires, which gaue good hope, but they quenched them, and suffered them goe out. 3 *Note.*

Therfore it followes, that the wise Merchant went by and by and solde all that he had, and bought that pretious pearle. And here I will passe to the third point, and shew how the good hearer is herein like to the merchant man, as he hath resembled him in both the former, that is, in seeking good pearles, and finding one of great price.

Now because the excellēcy of this pearle doth yet more appeare heerby that this hearer, doth as the marchant, *go and sel al that he hath & buyeth this pearle*, I wil first speak of this last action of his, and then make vse of it. It is said, he went his way and sold al that he had, and bought that pearle. This going away first sheweth, that he did not stand still to muse, doubt, and linger out the time; but as a wise marchant, soe soone as he seeth a penyworth to be bought, which may in- *The third thing wherein the hearer is compared to a marchant man.*

rich him; he leaues all other things, and sets himselfe about that busines.

The pearle being found, must be bought without delay.

And this teacheth vs, that we are not to linger, nor deferre the time, when God reueileth any excellent fruite, or benefit that the Gospell bringeth vnto vs; but presently goe our way, and endeuour to make it our owne. But how rarely shal we finde this to be done, when for the most part euery where men practise the contrary? Many see, and will confesse, that there is in the Gospell most precious treasure and worthy to be imbraced; but they thinke the time too soone as yet to goe about it: when they haue followed their other pleasures and delights, in their youthfull dayes: or when they haue obtained these or those purposes of theirs, then they will entertaine the Gospell, and sell their other delights for it: euen as he who would first goe bury his father (which Christ reproued) and then he would follow him. And thus it comes to passe vsually with these men, as it doeth with careles, and vnthrifty marchants, that slacke, defer, and driue off the time of their commodity whiles it is to be had, and repent them after, when it is too late.

So these men, they defer and delay the time, in which God setteth out the pearle of the Gospell, as it were to sale, that they may buy it at a small, and easie reckoning, vntill the market of God be done, and the day of grace be past, that they cannot then haue it, would they neuer soe gladly. For as wisdom calleth and crieth vnto men a long time, and cannot be entertained of them, for their owne good: Soe wisdome threatneth; that she will refuse to heare them in the middest of their trouble, and in the day wherein affliction and anguish, shall, like a whirlewind, come vppon them: Though they cry neuer so loude, and seeke her neuer so earnestly, she will not answer, nor be found of them.

Prou. 1. 20.

Wherefore it is good for vs to follow the counsell of the holy Ghost, *while it is called to day to heare the voice of God*, and to hearken to wisdom, whiles she calleth vnto vs; for we know not how long the day of grace will last with vs. It may be not a yeere, or a day, or an houre, and if that be past, then it is too late for vs to seeke after it, we must haue our lamps ready

Heb. 3. 15.

dy burning with the fiue wise virgins, if we wil enter in with the bridegrome, but if we linger and deferre the buying of our oyle till hee come, wee may knocke and call, but shall finde no entrance nor ingresse for vs, as they in the Gospell, that were bidden to the supper, and refused, of all other they were debarred from it. So wee see then the wisedome of this marchant commended vnto vs. Hee doth not foreslacke nor foreslowe any time, but presently goes about the purchase of this pearle. So that in earthly delights we see we soone resolue; but twenty lets are in the way to hinder vs in heauenly. Matth. 25.34. Luk. 14.15.

Let vs next see what course he takes to get it. *He sels all that he had, and buyeth that pearle.* By selling and buying here we are to vnderstand not such a marchandise, as Papists make that say, by their goods and substance they thinke to purchase heauen to themselues. For there is no equality betweene all that we haue, or can haue, and betweene the kingdome of heauen; but in things that are bought there is some equality betweene the price, and the thing that is bought. So that if they by their almes, or good works whatsoeuer, be able to purchase heauen at Gods hand, it followeth that they are as profitable to God, and benefit him as much by their almes, and other good workes, as he by heauen, doth benefit them. *By selling all and buying he meaneth not as the Papists teach.*

But we know the doctrine of our Sauiour, when we haue done all we can do, though we giue al our substance, yea and our owne life for Gods glory, we must say, and acknowledge, as the truth is, *we are but vnprofitable seruants* vnto him. *For we haue done no more then duty required at our hands.* And therefore marke how the Apostle *Paul* calleth *death the wages of sinne*, but *life eternall, the free gift of God. For the wages*, saith he, *of sinne is death; but life eternall is the free gift of God, in Christ Iesus our Lord.* So that death and condemnation, we may deserue, for it is the wages of sinne: but life eternall, we cannot deserue, because it is the free gift of God. Luk. 17.10. Rom. 6.23.

But to proceede by selling all, he meaneth the same that he doth in other places by forsaking, and leauing all, and by buying the pearle and getting the right possession and assu- *Who may truly be said to sell al, and buy the pearle.*

rance of it to our selues, he meaneth, that we should be sure of it, euen as those things which we haue bought, and poide for, are our owne. As for that which he saith, first he selleth al, this is not ment simplie, as if the possession of our goods and the enioying of the Gospell would not stand together, but he speaketh comparatiuely that rather then we will not get the Gospell, when we may haue it: we will abandon al whatsoeuer beside; and retaine it.

Luk.14.26. The like speech is vsed by our Sauiour. *If any man come vnto me, and hate not father, and mother, & wife, and children, and brethren, and sisters, yea and his owne life, he cannot be my disciple.* The meaning of our Sauiour is not simply, that a man should hate his father, his mother, and so forth, or make away himselfe, which were wickednes, and impiety: But, as

Mat.20.37. the Euangelist Matthew interprets it, *he that loueth father, or mother, aboue mee, is not worthy of mee, and he that loueth sonne, or daughter aboue mee, is not worthy of mee.*

The Gospell is not so easily come by, as men suppose.

The meaning therefore we see clearely to be this, he that getteth the pearle of the Gospell, he prizeth it farre aboue all the things he hath besides in the world, and will rather forgo them all, then part with it. Hence we see that the pearle of the Gospell is not so easily come by, as men suppose commonly. For it is no easy matter, as experience may teach, when triall is made, for a man, to abandon his pleasures, to leese his goods, to forsake his deerest, and neerest friends, and to lay downe his owne life for the loue of it. But the Gospell it can be bought with no lesse price; if we will haue it as our owne iewel, we must sell goods, sell our name, sel friends, sell liberty and life, and all we haue, and giue them for it: and account that we haue made a very good bargaine of it, as indeede we haue.

For what comparison is to be made betweene the earthly riches, that here men enioy, and those vnspeakeable and vnestimable treasures that Christ Iesus bringeth vnto vs thereby? what comparison betweene that name we can leese here for the Gospell, and the eternall weight, and crowne of glory, that shal be set vpon our heads in heauen? what is the loue and friendship of all men, to the loue and fauour of God;

which

which we gaine by the Gospell? and what is the life we can leese, to the life which we obtaine in Christ? And yet if we trie and examine our selues, we shall find that we come farre short of forsaking all; when we are priuie in our selues, that a little pleasure doth many times stay vs from the hearing of the Gospell, and how much more then from obeying it? And that a little expence and charge shall hinder vs, or ill companie shall hold and keepe vs away from the benefit which we might enioy by it.

Nay our hearts can tell vs, that many times when we are present with our bodies, where it is preached, yet we scarce will vouchsafe to lend our eares, to harken to that which is taught vnto vs, but our mind is set vpon other matters, either on profit or pleasure, or else some vaine, idle and wandring conceits, or else we euen shamefully giue our selues to sleepe. So base and vile account and reckoning do we make of the precious and vnualuable pearle of the Gospell. For accordingly as men price it, so vndoubtedly will their zeale be to the hearing and practising of it.

As men price the Gospell, so will their zeale be to the hearing and practising of it.

And therefore marke how *Dauid* bewailes his absence from the house of God: he was banished the court, and countrie, yet that did not so much moue him, as this, that he was barred and banished from the place, where he vsed with ioy to feed vpon the comforts of the word of God, taught and preached in the assemblies of Gods people: and this made him say with griefe, that the sparrowes and the swallow might haue nearer accesse then he, to the place where God was serued, and his word preached. This he did, because he saw Gods word to be of more true value then all his thousands of gold and siluer, of more sound delight to his soule, then all his other delights and pleasures in the world. It was as hony to his taste, and as the streames of a fountaine to the thirstie and drie heart. This should we all do, and this would we do if we were wise, and did rightly price the Gospell.

Psalme 84.1.

And although I haue not particularly set downe those things which accompany the buying of this pearle, because the text giueth no necessarie occasion of speaking of them; yet in the way of preoccupation, and answering a doubt,

which the ignoranter sort would put forth, I will say somewhat, though very briefly of it. They aske, if as soone as a mā find the pearle, he by and by that buyeth it, come into the possession of it, and nothing else be required thereto: I answere briefly, when a man hath found it, if God giue him grace, to go further, he doth thus, and goeth to worke after this manner.

How a man maketh the pearle his owne.

He earnestly wisheth and desireth that he had a part in it: then he seeth that his sinne is in the way to hinder him, that he falleth to dislike and crying out of it: then it troubleth him to thinke, that he is out of fauour with God, and growes vtterly to dislike himselfe for both: and seeing himselfe no better then a lost man, hee heareth that God will pitie and shew mercie to such, and that hee is then the person whom God seeketh to saue, and will heale him of his sorrow: and will loue him freely for euer. And that it is the Gospel which bringeth tidings of this, and sundrie other good things, which when he apprehendeth, and sees, that he may haue them all for his owne proper good, and that freely, and for nothing; God so worketh in him by all these, that he applieth the promises to himselfe, and seeth that without money or recompence, God is well pleased that he should take them for his owne, and be fully perswaded thereof, so as now he resteth therein, which is the purchasing and buying of it, that is heere spoken of.

And when this is thus brought to passe, let all that know what this meaneth, guesse how he will loue the Lord for this bountie shewed vpon him, and how readie he will be to be guided by him, and also what comfort it is to him. But for conclusion of the whole, now that ye haue heard, that the hearer who shall be able to reioyce in his worke at the end thereof, is fitly resembled to the merchant man, as we haue heard, first in that he seeketh pearles, secondly, in finding one of great price; and thirdly, in selling all that he hath to buy it; that is to make it his owne; that he may be happie thereby, and all this is done, when he beginneth to beleeue; let him be sure he doth so, and let him get many grounds, and euidences thereof, by the Scripture, and experience. And aboue

boue all other this vnualuable treasure of the forgiueneſſe of his ſins, and aſſurance of ſaluation, he beleeuing the Lord, that he may be bold to lay hold on it, as Gods will is hee ſhould.

And let him well weigh how much he is bound to him for it, and ſo doing, let him liue on his purchaſe, and take the benefit thereof, to the comfort of him and his, no otherwiſe then they do, that haue bought houſe and land. And euery day weigh the fruit of ſuch a purchaſe in true and vnfained peace and comfort, and ſeeing he ſhall liue vnder ſo kind and good a Lord, as he that is Lord of all lords, let it moue him Deut. 28. 46. to ſet his heart on him, and delight and endeuour to pleaſe and obey him in all things, and let him do it alſo with ioy.

For why? if we thinke, they that be in a noble mans houſe, faring well, may be merrie, is there any ſuch merry-making, as in Gods houſe? ſo that the man may be merry at his work, and the woman at hers? They that powre water on the hands of a Prince, or a King, are thought happie: but then to haue the honor that is greater then Kings? is ſomewhat. And by this little that hath been ſaid of, and about the pearle, gueſſe what the reſt is, euen as yee would gueſſe of the whole proportion of a man by ſeeing his foot.

TWO SERMONS VPON ISAIAH 55. 1. 2.

Vers. 1. *Ho, euery one that thirsteth, come ye to the waters. and ye that haue no siluer come, buy, and eate: come, I say, buy wine and milke without siluer and without money.*

Vers. 2. *Wherefore do ye lay out siluer* and *not for bread? and your labour without being satisfied? hearken diligently vnto me, and eate that which is good, and let your soule delight in fatnesse.*

The summe and scope of these words.

SEeing it helpeth much in preaching, to shew the teachable hearer, what is aymed at principally to be taught him, that hee may the better bee kept from wandring, and bend his eares and mind to the matter, when he seeth what is intended to bee deliuered; I will therefore shew you, what the things are which I purpose chiefely to handle, and speake of, out of this text. And these they are: namely, that such poore soules as the most, yea and themselues do thinke to be odious to God, and contemptible in his sight, are for all that in high account with him, and deare vnto him. And these are all such as hunger and thirst after the kingdome of heauen, and all grace to guide them safely thither. And contrarily, that such as blesse themselues, and *crie peace, peace*, and all things are safe with them; and they whom the greatest part of men do thinke to be happie and beloued of God, are accursed and abhorred of him. And such are the whole and full, who feele little or nothing amisse, that doth greatly

greatly trouble them, or wound their consciences: it can in no wise go well with these.

These things I purpose chiefely to teach; and with all such as shall be appertaining hereunto, as the text shall giue occasion. But yet you must vnderstand that they are the matters which the Prophet also propoundeth to teach out of these words, which I haue read. For otherwise, my teaching of this, without ground and warrant from him, should be to small purpose. And that I may shew this to be his full meaning, I will first open and vnfold the words which are there set downe, which being borrowed speeches, and not signifying that which the letter and words do import, do make the matter seeme more difficult, and harder to be vnderstood, vnlesse they should be opened and made plaine.

We are therfore to know, that by thirsting (when he saith, *if any thirst*) hee meaneth feruent and earnest desiring. By *bread, milke, wine and water*, he meaneth the varietie and diuers kinds of all good things fit to quench the thirst of the soule, and needfull to preserue the spirituall life. By *comming and buying without money*, he meaneth a receiuing freely and for nothing by faith, such a liberall offer. Thus the sense of the words, in which any difficultie lieth, being cleare, it may easily be gathered what the meaning of the whole verse is; and that is this. That whosoeuer feeleth such need of the food of eternall life, and of the graces of faith, hope, pardon of sinne, loue, patience, or the like; if he feele such need of them, I say, that he cannot be satisfied without them, he may (how vnworthie soeuer he thinke himselfe thereof;) freely, confidently and with Gods good liking, enioy, and take his part in them; euen as he that buyeth house or land with his money, may possesse the same safely as his owne. And this be said of the meaning of the first verse. *The opening of the text.* Verse 1.

In the second, he reproueth those among the people, who refusing the best things offered them by God, and that freely and willingly; yet spared neither cost nor labour for those, which were nothing profitable: and exhorteth them to turne from that error and delusion, and to take that counsell from him, which would be foundly for their benefit and comfort. Verse 2.

Thus

The parts two. Thus much for the meaning. The parts may fitly be these two. First the large offer which God maketh by the prophet, in the first verse. Secondly, a reproofe and an exortation in the second.

First, Gods large offer, wherein three things are to be considered. The way and preparation being thus made, let vs come more particularly to the matter it selfe, and consider, first, the things which are set downe in the first verse, namely, in the free offer which God maketh by the Prophet; which things are three. First, to whom he maketh it; that is to them that thirst, and to no other; for so are the words: *Ho, euery one that thirsteth come.* Secondly, what he offereth to them, euen whatsoeuer good things will quench their spirituall thirst, as wine, milke and water doe the bodily thirst: saying *come buy wine, milke and water without money.* Thirdly, vpon what cõdition he offereth this: namely this, that they beleeue him vpon his word, and in token thereof, come, take and inioy it, as their owne: and this is the hardest, that the Lord requireth of them by the Prophet.

1. To whom it is made: namely, to the thirsty. To speake of these three points as they lie in order, and to begin with the first; we see that it is an high degree of profiting in the schoole of Christ, and a token of Gods loue, to thirst, and earnestly to long after heauenly things, as grace and eternall life. For they who doe so, must needs haue knowledge to discerne the price and excellency of them, and also feele their owne need and necessity of them, that they doe but pine, and are as it were starued for want of them. And for all this, who are more contemptible either in their owne eyes, or the eyes of others, then such be? And yet these are called forth by the prophet (as we see) from amongst all other (while they with the Publican thinke themselues to be a farre off, and looke for no such thing) to inioy, and be partakers of that which is the best of all other.

Luk. 18. 13.

And after the same maner speaketh the holy Ghost in other Scripture, as in the Gospell by S. *Iohn: If any man thirst, let him come to me and drinke*; meaning the same that the prophet here doth. And our Sauiour in another place, vttereth the same more plainely and fully, though not in the same words, saying: *The whole haue no need of the Physitian, but*

Ioh. 7. 37.

Luk. 5. 31.

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the sicke. And againe: *I came not to call the righteous* (who so thinke themselues) *but the sinner to repentance.* So that to thirst for grace, is no common grace of God, and according to the price that the holy Ghost sets it at, it aduanceth them that haue it, farre aboue many florishers, who yet beare no small shew of religion and goodnes. Mat.9.13.

And this I doe aduisedly and willingly teach and publish for their sakes, who through Gods goodnes haue attained to this grace in some good measure, and yet feare, that they are of all other most miserable. That they may see Gods mercy farre greater to them, then they can be perswaded, that it is. But while they thus meanly account of their estate which is right happie: yet I know there are other, who come farre short of them, in feruent desiring of holy and heauenly things, and haue onely a desire to heare preaching at some time, and (as they say) in their good moode, and otherwise are as vaine and vnprofitable as others, who yet will be ready to thinke themselues to be they of whom the Prophet here speaketh; as it commeth to passe too cõmonly, that they apply amisse cõfortable Scriptures to themselues, which belong not vnto them; and they to whom they belong indeed, put them from them as fast through vnbeliefe, as not pertaining to them. I will therefore somewhat more fully and clearely set downe my minde agreeable to the Prophets, about this thirsting.

Therefore that men may be able to proue, without deceiuing themselues, that they haue this thirsting, which the prophet requireth, to the which so precious a promise is annexed of obtaining that which they so desire, we must vnderstand that foure things are requisite to be knowne. The first is, what are the true properties of thirsting. Secondly, the causes why God requires it. Thirdly, how long we must thirst. Fourthly, how we may best come to it. *Foure things to be knowne about thirsting.*

Concerning the first, the properties of it may best be seene by considering them in the naturall thirst, and namely these two: the one, that he which thirsteth, doth most hartily desire drinke, so as he cannot be quiet, but through the hope of it: The other (which also is consequẽt to it) is, that if it be deferred, he can do nothing, but is ready to faint for want of it. *1. The properties of it, which are two.* 1 2

Both are most clearely to be seene in *Sampsons* thirst, who hauing slaine a thousand men of the Philistims with the Iawe boane of an asse, was sore a thirst and called on the Lord, and said: *Thou hast giuen this great deliuerance into the hands of thy seruant, and now shall I dye for thirst?* meaning he could not beare it, nor doe any thing without drinke.

Iudg. 15.18.

Now to apply these to the spirituall thirst, he is truely said to thirst for the pardon of his sinnes, for eternall life, or any grace of sanctification; not who desireth and prayeth for them, but yet can goe his way without them, or the certainty and assurance of them, and yet can be well contented: but he who fainteth in his soule for want of them, neither can goe about any thing readily, nor in kind, without some true perswasion of inioying them. And this is apparantly to bee seene in the seruants of God, both in the Scriptures mentioned, and also in our daily experience of such as we liue with.

Examples out of Scripture.

For the first, looke vpon *Danids* example, when he desired any grace of God, as mercy to couer his sinne, the liberty of worshipping him among Gods people, the presence of God in comforting his soule, or knowledge of his will. How doth he witnes this thirsting to haue bin in him when he sought these? In the 51. Psalme: *Haue mercy on me (O Lord) according to thy great mercies and the multitude of thy compassions.* In the 42. Psalme he saith: *Like as the Hart brayeth for the riuers of waters, so panteth my soule after thee O God.* vers. 2. *My soule thirsteth for God, euen for the liuing God; when shall I come and appeare before the presence of God?* vers. 3. *My teares haue beene my meate day and night, while they daily say to me, where is thy God?* In another Psalme; *O Lord of hoasts, how amiable are thy dwelling places? my soule longeth yea and fainteth for the courtes of the Lord.*

Psal. 42.1.2.

Psal. 84.1.

Experience.

But that I heape not vp many testimonies in a matter so cleare; in our owne obseruation either of our selues, or our brethren, what marueilous sighes and earneft longings haue we seene in Gods people, to obtaine that which they desired, as when he hath begunne the worke of grace in them, when he hath brought them in loue with the life to come, & giuen them eyes to see the bondage of feare, doubting of pardon

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of their sinnes, and what a precious treasure it is, to mortifie and bring into subiection their vnruly passions, and the strength of their great offences? what longing (I say) to be deliuered and to be set at liberty hath there been seene? what sighing and vnwearied desiring of the grace which they sought, hath there beene in them? which affections witnessed that there was this thirsting in them, that till they had some word of comfort from God, (who onely can doe it,) they could in no wise be satisfyed. Neither was this so with them onely in a mood, and for a season, (for so a wicked man may desire heauenly things also) but this continued, till they obtained their desire, and as they obtained one good thing, they thirsted for another, (as I shal haue occasion to shew afterwards) and also for a greater measure of that grace which they had already.

And this thirsting in Gods people condemneth that which goeth for it in many, and that howerly and flitting desire of the word, or the good things which are in it, which falleth as it riseth, and vanisheth as a shadow, and commeth to nothing in the ende, when the fruite of it should be greatest. And yet seeing either they cannot, or will not learne to put difference betwixt the one and the other, that is the true thirst, & that which is deceiuable; they are far wide, thinking that they haue that kinde and right thirsting after spirituall foode of the soule; when yet by this that hath bin said of this matter, it is manifest, that they are farre from it; if it were but for this cause, that they giue ouer seeking, before they haue found the grace which they seemed to thirst for. And this be said of the properties of thirsting, the first of the foure things which I set downe. And this ought to teach vs not to marueile, when we see many to fall away from their zeale, who haue seemed forward; because it was neuer aright planted in them.

A howrely and flitting desire no true thirsting.

The second point followeth, namely, the causes why God requireth this thirsting to be in vs, that cannot be in any but in his seruants. And the causes are specially three. The first, seeing it must be sutable to the bodily thirst. The secōd, if we thirsted not we could not haue the variety of good things, which

Secondly, the causes why God requireth this thirsting.

which are hoarded vp in the word for vs to make vs happy, forasmuch as they are drawne out from thence no other way but by thirsting after them: and by it we are made partakers of them, as the blessed Virgine saith in her song: The *Lord* Luk.1.53. *filleth the hungry with good things, and sendeth the rich, or full, empty away*, which is the cause why the poore people of God doe shew their thirsting desire not onely many other wayes, but also by this, namely, in their ordinary labour and trauaile to heare the word of God preached, & that sundry miles off from their dwelling place, if they haue it not there; though it be with mocking and taunting them for it, by such as are far from thirsting after it themselues.

3 The third cause why God requireth thirsting, is because we should otherwise neuer know how exceedingly we are beholding to him for the variety of grace, and good things which we receiue thereby frō him: as faith, patience, the forgiuenes of sins &c. For so *Salomon* saith in the Prouerbs: Pro.27.7. *The person that is full despiseth an hony combe: but vnto the hungry soule, euery bitter thing is sweete.* So that we feeling such neede of them, as that our soules should faint and be starued without them, we see and acknowledge that, which we could not haue done without it, neither would easily beleeue it, namely that the Lord loueth vs dearely, and that his mercy is great towards vs, yea and that in things of the best kind, which others hauing offered them of God as well as we, doe set no store by them: and all because they feele no want of them, but could (as they thinke) be well enough without them. And thus much of the causes of thirsting.

Thirdly, how long we must thirst.

The third followeth, and that is, how long wee should thirst. For it seemeth vnreasonable to many, that we should be held alwaies at one point: as that either we should euer be thirsting for one grace; or if that be not required of vs, yet that we should bee thirsting still after some other. To the which the answere is, that we must alwaies be thirsting, euen so long as God hath any good grace to giue, and till he be wearie of bestowing vpon vs. Which seeing it shall neuer be, while we remaine heere, God being a wel-spring and fountaine of all good things neuer drawne drie, and more

ready

readie to giue, then we to aske; it is for our singular behoofe, and not a bondage, that we may be alwaies thirsting, for so long there is stil some good comming towards vs: and otherwise we were not liable to the liberall offer which God maketh heere by the Prophet, neither were we the persons to whom he speaketh, in saying: *Ho, euery one that thirsteth, come to the waters and drinke.*

But yet this I say further, that in this manner we should thirst, namely, for any grace, till we receiue it, if it be heere to be enioyed; or a sure grant of it, if we cannot partake it heere, that in the life to come we shal haue it: and we are not to thinke that when we haue obtained any gift or grace of God, that we are commanded still to be asking of one and the same thing, which to do were against common sense and reason; but for a greater measure of it, as encrease of faith, loue and patience, when we haue alreadie receiued a part in them: and for such things as we yet want, with the like appetite to desire and thirst for them, as at the first anguish of mind and wound of conscience, we did long for the forgiuenesse of our sinnes. And this of the time how long we ought to thirst, which is the third point in this first part.

The fourth followeth, namely, how we should come to thirsting, and how it should be vpholden; which being such a worthie gift of God, had not need to be neglected; but as an appetite to bodily food for the preseruing of health, is by all meanes to be maintained and sought. The meanes are neither costly, nor hard to come by, as in bodily dainties it fareth, but readie and at hand. Euen to see our wants in grace, and emptines thereof; as how weake our faith is, how faint our hope, how cold our loue, and how hardly we haue proofe of our patience. Also to obserue our corruptions; as touchinesse, frowardnes, vncleane desires, wrath, desire of reuenge, &c. and in what bondage they hold vs. If we obserue these in our selues, they will make vs *desire the sincere milke of the Word* to guide vs aright: also to watch and pray, sigh and groane, that we may resist the euill, and nourish the good. For as the husbandman by toiling and sweating at hay and harueſt, prouoketh the bodily thirst; so we labouring with

Fourthly, how we should come to thirst.

1. Pet. 2. 2.

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our hearts to plucke vp, and to plant, as there shall be cause, shall thirst till wee obtaine that which wee goe about and desire.

And God who calleth vs to it, and promiseth largely to satisfie vs, will not mocke vs, but do as he hath said, that is to say, satisfie our soules with good things. And thus we come to thirst. But when we see our hearts thus possessed and taken vp with the feruent and constant desire of the good things which we would haue, we must also be perswaded, to labour readily and willingly, as need shall require, whether it be by prayer, conference or the like, to obtaine them, remembring that which is said in the Psalme, *that wisdome* (and so all the parts thereof) *is to be sought out* (that is, with all diligence) *of those that haue pleasure therein.*

Psal.111.2.

But one obiection heere I will answere, which troubleth some, and that is, that they say: In the beginning when men turne to God first, they thirst, and cannot be satisfied to their quiet and contentment, but they see no such thing in them after. I answere, though all shew it not after, as they did at first, by complaining, asking questions, and lamenting their wants to other, yet they long and thirst for that which they see needfull for them, and yet wanting: but they do not shew it so much; and that is wisdome, which other vnexperienced, and more weake in knowledge and faith, cannot do, but must shew their thirsting, as I said; and it may be perceiued of themselues to be so, by their daily care and diligence to nourish the old grace they haue alreadie, and to obtaine new; and by the course of their life, it may be perceiued of others, but if they grow full, they be in ill case.

Thus the first branch of the three in this first part hath bin handled, namely, who they are whom God calleth out by the Prophet, from the rest of the people, to take part in the best tidings that euer were, or can be brought from him: and that is, all such as thirst. The second branch followeth, and that is, what are the good things that they shall haue which thirst. The benefit which they shall enioy, is answerable to their thirst, euen the thing which they thirst for, for the Lords answere is, that he will quench it. If they thirst there-

The second branch: what God offereth to them that thirst.

fore

ore for remission of their sins, and cannot be satisfied without it, they shall partake that. If for faith to apprehend it, and by which they may know they are forgiuen, that shall bee granted them also. If for eternall life, they shall enioy it in due time, when they haue waited a while patiently; and the same I say of the manifold graces of the Spirit, which are here resembled by this bodily refreshing, which quencheth the thirst thereof, namely, milke, water, and wine.

And to tarrie a little in this second branch, to prooue the same, as somewhat hath been said of the first, I will beginne with that which worthily deserueth the first place, namely, how God promiseth the remitting of all sin, and consequently saluation for euer, to all that thirst for it. The word of God is plentifull in prouing that he doth so. As that of our Sauiour in Saint *Iohn*, where he saith, *If any thirst, let him come to me and drinke.* Why then, if his thirst be for this; euen this hee may take by Christs free grant, and comfort himselfe therewith. In the eleuenth of *Matthew* he meaneth the same in other words, where he saith, *Come to me all ye that trauell, and be loaden, and I will ease you.* Now search out his meaning, how can he ease burdened consciences, troubled for the feare of Gods wrath, which is due thereto, but he must take away the guilt of their sinne, and the punishment due to it, by pardoning and remitting it, as if it had neuer been committed? And by these meanes, he doth ease the greatest torment that euer vexed the soule of man. Therefore the afflicted person may be bold with reuerence to take this, and such like Scriptures to the quieting of his distressed mind, and to the putting away of his intollerable vnquietnesse, which before oppressed him. And euen so do the faithfull seruants of God declare his mind and will to people in the like case. As *Peter* in the second of the Acts, when certaine men were pricked in conscience for their sinne, and came to him and the other Apostles, saying, (in the anguish of their hearts) *men and brethren, what shall we do*, he answered in effect, thus: Seeke to haue your sinnes forgiuen you, and to know that it is so, by the signes which Christ hath left therof, & ye may rest quiet. But how could they seeke that, if Christ had not giuen them

Iohn 7.37.

Matth. 11.28.

Act. 2.37.

libertie both to do so, and also to find it?

By all which, it is cleare, that our Sauiour hath prouided a most gracious helpe and remedie to all afflicted consciences, and which is all one therewith, (that I may keepe in your remembrance the manner of speech set downe in our text) doth promise vpon his faithfulnesse, that he will quench this thirst of longing for Gods fauour, and the pardon of sin, in whomsoeuer it shall be found.

Obiect. 1. But whiles I am setting downe this, me thinkes I heare some obiecting thus: oh, this is too good to be true: for we, say they, haue deepely smarted, for that we could neuer fasten vpon this truth, who yet haue sought it with teares, and haue made bitter complaints, for that we could not beleeue it, and therefore we thinke, that there is no such comfort for vs.

Answ. To such therefore I answere, that they ought not to conclude against themselues vpon such weake grounds, but wait still: for this doctrine hath bin strongly proued, and further may be, to such as are not satisfied, as well by other testimonies, as by that which hath been set downe: and therefore they are not farre from the grace, whereby they may be able to applie it to themselues: and the vnliker it seemeth to them, to be true, because it is so good and comfortable, they must know, that it commendeth the more, the great kindnesse of God to man, and so to them in the depth of their miserie, when it seemeth to them to be vnauoidable, and the more highly hee is to bee praised for his vnspeakeable loue and goodnesse. And it is true, that nothing doth more set fourth the loue of God to vs then this, as being the gift of greatest price, that he may or can bestow vpon vs.

Obiect. 2. Others obiect, that they can hardly thinke that God will so easily, and for nothing on our behalfe, offer so largely vnto such as haue so sore and so many waies prouoked him, namely, that if we do but thirst for the best things, we shall haue our thirst quenched, when yet they do not see (they say) that there is required so much as a dislike and abhorring of sinne, with this great offer of mercie, without which yet they know, no mercie can be shewed.

Answ. 1. To the first part of this obiection, this answere is to bee made:

made; that it is to the greater honor of God, that he will ouercome mens euill with good; leauing to vs an example therein, that we should follow and be like to him, and that he sent his Sonne into the world for them that be vngodly and vnworthie. And for the second part of the obiection, that so large and precious a promise is made to the bare thirsting after the loue of God and eternall life, without any leauing and forsaking of sinne; to this point I require diligent obseruing of mine answere. I say therefore, that all things cannot be mentioned at once in handling some points of holy doctrine, lest we should thereby fall into confusednesse. Neither in handling plainly this of thirsting, is it necessarie to speake of the renouncing or purposing against sinne, otherwise then in the way of preoccupation, that is, the answering of an obiection, as heere I do. Therefore to this part of the obiection, I answere, that he who thirsteth truely for saluation, cannot do it without the abhorring of the sin, which hath been most delighted in. For while we desire grace, we abhor sin, which is contrarie to it, and this thirsting after the water of life, shal *drie* vp the heate of sin by little and little, no otherwise, then the hot and scorching sunne doth the moist and soft puddle. I meane so farre as the similitude serueth for this purpose. And therefore, let any make this good, that he thirsteth, and I will make it good by the word of God, that his thirst shall be quenched, and his sinnes pardoned.

Rom. 5. 6. 2

He that thirsteth truely for saluation, abhors sinne.

Now therefore, where are they which say, oh, Preachers vrge vs so hardly, that we shall neuer be able to follow the doctrine they teach vs, of the way to eternall life. I say, if the way that we set downe be hard, it is through the hardnes of your hearts. For otherwise, who would desire the way to be easier, then it is heere set downe to be? he that thirsteth after it shall haue eternall life. And yet seeing it is so easie, let all, who desire to be partakers of life, looke well and carefully to this, that they haue no lesse to testifie it to them, then this, namely, that they haue the thirst which hath been set downe to be required.

And heere for the more full handling of this point, I will enter into the third branch of this first part, that is to say, what

The third branch: what

God requireth of them whose thirst he will quench; namely, that they beleeue.

God requireth of them, whose thirst he will quench; and that is, that they *come* to him (for it) that is, beleeue that he will do in deed, as he promiseth, euen satisfie the soule of him that thirsteth, with the thing that he desireth, and therefore with remission of sinne and saluation, if that be the thing he thirsteth after. This faith is that, which the Prophet requireth, when he speaketh of comming, requiring it of them that they come. Euen as our Sauiour also in Saint *Iohn*, meaneth the same by comming to him, where he maketh comming and beleeuing, both one. *He that commeth to me, shall not hunger, and he that beleeueth in me, shall neuer thirst*: meaning, he shall neuer want spiritual nourishment, namely, that which his soule longeth for, who beleeueth in him.

Iohn 6.35

So that, we see it is required heere; that the thirstie persons who are by the Prophet called out from all other, to drinke and to be refreshed, should beleeue that God meaneth as he speaketh, and will do it indeed: which standeth with great reason, that they should do so. For although the Lord bequeath and freely grant it vnto them, yet if they weigh it not, and so giue no credit to it, how can they be the better for it? Neither need they feare, that they shall presume and be too bold in clasping about and beleeuing it, for while they desire it, and God promiseth to grant them their desire, who shall take it from them? No, *if God will iustifie, none shall be able to condemne.*

Rom.8.33.

Why God will haue them beleeue.

And if ye aske, why will God haue them beleeue it? I say, to the end they may see the louing kindnesse of God towards them, who hauing been so low brought by the sight of their vnworthinesse, that is euen to hell gates, in their owne perswasion; shall the more wonder to see the height of glorie, that they are by him exalted to. And this they beleeuing and considering, do, as Saint *Peter* saith, *Loue him, and reioyce with ioy vnspeakable and glorious*; whereas otherwise they could do neither. And doe we not see by this, that there is great reason why God requires of all his, that they should beleeue in his Sonne? euen that they may see his louing kindnesse, which was before hidden from them, and being made ioyfull thereby, more then they could be brought vnto by

1.Pet.1.8

the

the voice of an Angell, they may loue him, and be zealous in his seruice, which by no other meanes they could be brought vnto? Therefore let them labour aboue all things that they may haue this perswasion of Gods fauour, and let them see, that they haue no lesse then this vnfained faith in them, though weake, because so great and waightie matters are thereby wrought and vpholden in them.

But heere one thing more I must adde, though afterwards I shall say somewhat of it. And that is, how a man may proue that he hath this faith? seeing it is easily doubted of, and most of all by them, who haue least cause; and this proofe of their faith and testimonie thereof, I thinke it most fit to stay them vp withall, that they may not wauer, as they who haue it not, shall do, and must needs, though they speake great words about it. And I cannot briefliер nor more pithily do it, then by telling them, that if they hold fast this precious promise of saluation by Christ, they must know that they receiue the spirit of sanctification also, which crieth in them Abba, Father, and sanctifieth them, and more plainely thus; that as they desire the forgiuenes of their sins, they desire and endeuour after the reformation of their liues, and the weaning of their harts from euill also. And this where it is wrought (that I say no more of it in this place) shall euer prooue, that there is this effectuall faith. *How a man may proue that he hath faith.*

This I haue said of this first part, and the three branches thereof, and namely, of this one kind of their thirsting for remission of sins, and eternal life. For there are other thirstings, then for these, as I gaue the Reader to vnderstand, before; whereof I will giue you a taste, though more briefly in the next Sermon, seeing I haue largely handled this in the forementioned instance, that it may giue light to the Reader, that whatsoeuer good things he thirsteth for, he may be as sure, that he shall obtaine them.

THE SECOND SERMON VPON THE SAME TEXT.

Gods people are euer thirsting in this life.

NOw to proceed where I left, we are to know, that Gods people are neuer fully satisfied, while they wander heere on earth, but are euer thirsting after one good thing or other, or some new measure of grace, whatsoeuer they haue been satisfied in alreadie: for otherwise they could not be included among them, to whom this promise is made, neither haue they their part in it, when it is said; *Ho, all ye that thirst, come to the waters and drinke.*

From hence it is, that some hauing attained to true faith, yet as feruently desire to preserue and strengthen the same, as they desired when they were before in great feare and doubting, to haue any measure at all thereof. And so the Lord requireth, that we highly esteeme, desire and long after the same, and the saluation which we waite for thereby, euen as at the first acquaintance with them, we did. In like manner, Gods faithfull people knowing that he is as a flowing fountaine, rich in all good things, and neuer drawne drie, they thirst still after other particular graces of the holy Ghost, when he hath satisfied them with the former. And namely, hope, loue, patience, meekenesse, humblenesse, strength to beare afflictions, and such like. And he doth no sooner stirre vp in them the desire and longing after these, but he doth withall giue them his word and promise, that he will bestow the same vpon them, euen as he heere speaketh, saying, *Ho, all ye that thirst, come to the waters and drinke.* And in like manner he speaketh in *Hosea*, when he hath said, that *he will forgiue all their iniquitie, and loue them freely*, he addeth, *I will be as the dew to Israel, he shall grow as the lilly, and fasten his roots as the trees of Lebanon: his branches shall spread, and his beauty shall be as the Oliue tree, and his smell as Lebanon.* By all which the Lord meaneth, that when his people turning to him, and

Hosea 14.6.7.

longing

longing for his mercie, shall obtaine it to couer their sinnes, they shall, as the drie ground thirsteth for the dew and raine, and is satisfied therewith, so shall they (I say) be refreshed with the dew of his grace, to grow vp out of their old sinnes, florishing in his Church, as the plants; constantly setled therin, as the trees deepely rooted, and prouoking others to follow and be in loue with their example and good course, euen as a sweet smell, or a beautifull creature prouoketh to the liking thereof. And that which he speaketh of them, he affirmeth of all, which are his true Israelites and faithfull people.

And hereof it is, that they enioy and attaine to many fruits of the spirit, because they loue and long much after them, and euery one hath the greater measure of them, the more stedfastly that he beleeueth, God will grant them. And so on the contrarie it is verified in others, which is written: *Wo be to them which are full, for they shall hunger; wo be to them that are rich, for they haue their consolation.* For they who thirst not for heauenly grace, to refresh them and make them well liking to God and his people, shall turne their thirst after the pleasures of sin, and the vnsauourie froth of their euill hearts, till hauing their fill of them, they cast vp their sweet morsels, as their bane and poison. Luke 6.28.

And this shall suffice to haue said of this verse, for our instruction and comfort. The summe whereof is, not only, that they who hartily long for the great benefit of assurance of Gods loue, shall haue it, beleeuing it, because God hath promised it to them: but euen other grace also, as willingnesse and fitnesse for the duties of their particular calling, as *Salomon* in the third of the Kings, and the Publicans and souldiers in the third of *Luke*, obtained: which is a singular gift of God with the former. Also they shall haue patience, yea and ioy in tribulation, mercifulnes and liberalitie to the needie, contempt of the world, willingnesse and readines to die, and a supplie of all other wants, which all being enioyed, as they may be heere, are another manner of portion then all abundance of corne, wine, or any other thing that is earthly, and yet they shall to their good contentment, haue their part in these also.

Verse 2.

The second part of the text, containing a reproofe and an exhortation.

Now followeth the reprehension in the second verse. But heere we must marke, that he reproueth not them, whom he before called, in their thirsting after heauenly things, to be satisfied therewith. For all may see there was no cause why he should find fault with them, who did that which he required: but he reproueth them, who did not thirst nor set their delight on the best things, telling them, that they bestowed their labour and trauell vpon that which could not profit, but deceiue them. For by money in this verse, hee meaneth their precious labour and care: and by bread he meaneth that which in the first verse he did by wine, water and milke, that is, the substantiall and true nourishing food of the soule.

As if he should say, why are ye so vnthankfull, nay so wilfully foolish, that when God hath freely offered his bountifull kindnesse to you, to drinke of the water of life, you affect it not, but rather reiect it, and in the meane while, wearie and trouble your selues about that which cannot satisfie or giue you contentment? For to speake as the truth is, men are so bewitched by the diuell, that they had rather wander vp and downe in by-wayes and crosse pathes erroniously, and to follow their owne opinions in seeking eternall life, till they be wearied; rather then to rest in the safe way which God offereth them.

And when he hath reproued them for this great fault, he exhorteth them to be wiser, and to heare him attentiuely in shewing them a better way, euen the right and true way to happinesse, that is, by thirsting after it, as the other did, mentioned in the former verse; and so doing, he sheweth them what a worthie fruit they should reape thereof, euen all abundance of things worthie to be desired, and rest to their soules thereby, which he meaneth by that allegoricall speech, when he saith, *Eate that which is good, and let your soules delight in fatnesse.* Thus much for the meaning of this verse: now briefly looke wee into the reproofe and exhortation therein contained, and consequently what fruit will follow, if they be both regarded.

The reproofe.

In the reproofe we are taught, as well as they to whom the Prophet wrote, and the wofull experience of this age doth

doth shew, that he did not onely expostulate with his owne nation at that time, but that he hath also iustly inueighed against all *Adams* posterity in what age soeuer. For all men naturally are caried away with this frenzy, that in seeking of eternall life, they doe all erre and are deceiued, and do chuse rather to follow their owne fancie and conceit, then the voice or word of God.

He speaketh not to them, who being drowned in a deepe forgetfulnesse of God and themselues, doe not almost thinke of the welfare and saluation of their soules; he complaineth not (I say) of such; whose number yet who doubteth but that it is exceeding great, yea and that all such are further off from eternall life, then the other? but to them hee directeth his words, who desire life in some sort, and yet know no way thereto, but wander vncertainly, they know not whether. So that heere are all such condemned as seeke amisse, and toile themselues to come to happinesse any other way then God teacheth in his word, and all their labours and trauels that way, are called of him vnprofitable and ill bestowed cost. Whereupon we may iustly complaine of the wofull estate of sundrie kinds of people among vs, and lay forth their misery as cleerely, as if it were seene in a glasse.

Romish teachers reproued heere.

And first of all, they who are teachers or be taught in the Romish synagogues, may manifestly see, how they incur the bitter and iust reproofe of the Prophet, in such sort as they shall neuer bee able to winde themselues out of it. For to yeld them that, which truely we may; we denie not, but that there are of them which toile and trauell to goe to heauen, (though this must be knowne also, that others of them couer their knaueries with a colour of their religion, and either know that they are misled, or at least hold their profession for their ease and bellies sake) euen these who seeke the way to heauen, which are the simplest minded amongst all the rest of their religion, are they against whom the Prophet enueigheth: As for the wilfull and subtill among them, they are much further off, and almost without hope. But the simpler are also deceiued with a false worship of God, and vse it after the fond and superstitious conceits and dreames of

their

their owne braine, though onely of meere ignorance, of whose doings yet, the Lord more iustly complaineth, then he doth of those to whom these words were directed, when hee

Esay 1.12. saith, *who required these things at your hands?*

Mat.15.9. For *in vaine doe they worship him, teaching and receiuing for*

Obiect. *doctrines the traditions of men.* To enter into particulars is infinite. And whereas it will be obiected, that they take great

Answ. paine, and bestow much time about the same: I answere, the rightlier do the words of the Prophet fall vpon them, and with a mighty weight presse them downe, when hee saith, why doe ye bestow your cost and care, and yet not for that which will doe you good, neither is able to satisfie your soules with the foode and bread of life? All which the best that can be said of it, is this, that it is but lost labour. And they in so doing, may iustly be compared to them, who bestow their money vpon their lusts in sundry mispending of which should be imployed vpon them and their families.

Carnall Gospellers. But to passe from them, there is another kind of men, whom the Prophets reproofe doth reach vnto, as well as vnto those. And such they are, as although they hold the truth in iudgement, and doe worship God in outward maner, yet

Mat.15.8. *they draw neare to him with their bodies, their hearts being farre*

Mat.7.21. *from him*, who say, *Lord, Lord*, (indeed) *but yet doe not the will*

Rom.8.7. *of the Lord*, neither (being naturall men) can be obedient vnto it. *With their lips they confesse him, but with their deeds they denie him*; and therefore are farre from the happinesse which I now speake of.

Among whom this I say as of the former sort, that though some of them doe simplie desire eternall life, as they seeme to doe, yet they preferre the commodities and vaine pleasures of this present world, and make their commings to Church to be either but couers for their prophane and loose liues, or at least they abide in them still. And yet the forwarder sort of them both, who meane more simply, are iustly reproued by the Prophets words heere, in complayning thus, *why doe you lay out your money and not for bread, your labour and yet not to be satisfied?* For euen these follow not the word of God as their guide, to bring them to that which they seeke,

and

and therfore are neuer like to attaine it, seeking it after their owne fancie and opinion, and not thirsting after it, as without which they cannot be satisfied.

So that as the Apostle spake of Israell, so I may speake of these. *What shall we say,* (in the Epistle to the Romans, saith he) *that Israel which followed the law of righteousnes, yet could not attaine to the law of righteousnesse? wherefore? because they sought it not by faith, but as it were by the works of the law.* Euen so, they who seeke saluation, and the blessednesse that is laid vp for Gods chosen, euen that is enough to depriue them of it, in that they seeke it amisse; that is to say, not as the word of God directeth, namely, that they should thirst for it, as hath beene said. Rom. 9.31.32.

The Exhortation.

Ye haue heard the reprehension; the exhortation followeth, in which he laboureth to draw them from their owne wisedome which deceiued them, to hearken to another maner of wisedome, which was able to lead them to that which he called them to enioy, that is, the true happinesse which he layeth out vnder these speeches, *to eate that which is good, and delight their soules in fatnesse.*

The word of God onely directeth to true happinesse.

And heere it is worthie to be marked, that when hee hath told them to what their owne wisedome bringeth them, in leading them to seeke saluation and happinesse, and that is to nothing but to deceiue them, and so lose their labour, for which he reproued them: now he willes them to heare him diligently, who taught them to seeke the same by the light and direction of Gods word. Whereby he cleerely sheweth, that there is no other way to find that which they seeke. By no wisedome of man, by no learning, much lesse by any other means of blind deuotion and fond zeale without knowledge. And yet as the word of God onely doth it, so we must further marke, how and when it doth so. That is, as hee saith heere, when we harken diligently vnto it, as declaring thereby, that we be willing to be guided by it. For so hee requireth, saying; *hearken diligently vnto me* in that which I shall say to you from God. For as *Salomon* saith of seeking wisedome, that there is a seeking of it sleightly, negligently and slothfully, by which men neuer find it: and there is a seeking

How and when it doth it.

of

Prou.2.3. of it, as siluer is sought of the Merchant, that is, with all diligence, and by all good opportunities, not resting till they find it, if it be to be had; so there is an hearing of the word coldly without profit, and there is an hearing which will draw and perswade him that heareth, neuer to giue ouer, till he hath found and bought the pearle which is hidden in the Gospell, because he knoweth that it is there to be had.

This hearing the Prophet requireth, and hee that heareth not with this mind, nor to this end, he loseth his labour, and

Quest. bestoweth all his trauell in vaine. But it will be asked heere, what is that which the Prophet would haue them heare of him, to the end they might prosper, attaine the assurance of eternall life, and the happinesse which they desired? For hee doth not expresly mention in this verse, wherein hee would

Answ. haue them heare him. For answere to this, we are to remember, that in the first verse he spake to all the people, and asked among them all, who they were that thirsted: to whom he gaue an answere from God, according to their hearts desire, that they should be satisfied with all such good things as they thirsted for.

Now in this verse wee heard hee reproued all the rest of them that sought for pardon of their sins and eternall life, or other graces of the spirit amisse; euen by their owne wisedome and fancie, not longing after and thirsting for it, as Gods word teacheth them to doe. Therefore these hee exhorts to heare him, that they would also with the other set their hearts vpon it, and thirst after it. Euen this is that which he requires their diligent attention about, that so seeking it as their brethren did, they might with them find that which they sought, euen as they had done.

And this if they doe, they shall enioy, he telleth them that good diet, yea and banqueting cheere, which hee meaneth by the allegoricall speeches which he vseth heere, when hee saith, *then they shall eate that which is good, and their soule shall be satisfied with fatnesse.* Whereby he meaneth, that as a man which is kept at a good diet with wholesome good & sauourie meats, is healthfull and well liking in body; euen so shall his soule be satiate and filled with al variety of heauenly dain-

ties,

ties, and be made ioyfull and well liking thereby, which with an appetite doth seeke the same.

And so all they find it, who are euer thirsting after one good thing or other: this being added, that they beleeue God vpon his word, and doubt not but that it shall bee so. Which I adde to quicken vp many of my deere brethren and sisters heereunto. Who (I deny not) thirst feruently after sundry graces of God, and yet for all this comfortable promise of the Lord published heere by his Prophet, doe not beleeue the same to belong vnto them, but complaine with deadly distrust, that they haue no part therein. But I should now enter into that againe, which I spake of thirsting and the satisfying of such as thirst in the first verse, if I should proceed. From whence, that may be fetcht which here were to be vttered, seeing it hath been spoken of at large already.

Onely this I say, and with it I conclude, that to such as obiect, whether they may be said truely to thirst, who doe not find themselues alwaies, as at some time, sensiblie to long after the spirituall and heauenly gifts of God, they being oft in heauinesse, and their minds taken vp with other matters, so that they do not so sensiblie feele it, as at some other times: I say, to these I answere; It cannot be, neither doth God require it, that the mind should alwaies be occupied about one thing; For then neither eating, sleeping, working, nor the thinking of other many good things of the word should bee admitted: But as it is commanded, that wee should pray alwaies, but yet not so that we are vrged therby to vse and practise it euery houre, but to labour to bee fit and ready at all times, and by all good opportunities vse it; so this is to bee vnderstood: not that we should alwaies feele our selues to thirst, but to possesse our hearts with it, and intend and nourish it, and so, as oft as it shall be expedient, we shall feele that we doe so. And thus much of the whole.

Queſt.

Anſw.

FINIS.

THREE

THREE SERMONS VPON MATTH. 11. 21.

Wo be to thee Corazin: wo be to thee Bethsaida: for if the great workes which were done in you, had been done in Tyrus and Sidon, they had repented long agone in sackcloth and ashes.

IF the greater that Gods works haue bin among vs, and benefits to vs, (dearely beloued) the more and greater fruit he looketh for at our hands, as in Amos 3.3. it is to be seene, and where he findeth it not to be so, there he is most displeased, as appeareth in this chapter, and particularly in this verse: it is so much the more needfull for vs in this nation and the countries therof, where it is well knowne we haue receiued much; and as well knowne that we haue yeelded little, it is (I say) the more needfull for vs, to heare somewhat, and to be put in mind of this matter. And for this cause I haue chosen this Scripture, which giueth singular good occasion to vs all, to consider aduisedly of the same.

Amos 3.3.

To the which purpose I will first lay open the words of our Sauiour Christ vnto the cities heere named, they being the ground of that which I meane to deliuer vnto you, and then proceed in the doctrine which they fitly giue occasion of, and shew the vse thereof. Our Lord Iesus therefore being borne in Bethlehem, brought vp in Nazareth, but hauing his chiefe habitation and abode neare to these cities, Corazin and Bethsaida, namely in Capernaum, in which three he had

The opening of the text.

preached

preached most, and done most of his miracles, when he saw that they were little regarded there, he was moued in compassion of them, by reason of the danger they lay in for contempt of so great fauour as was offered to them, rather then to many other cities, to cast in their teeth their grosse and great vnthankfulnesse. And as they had encreased their sinne more then others, so to shame them for it, he aggrauated it, by making their condition worse then their neighbour cities, vpon whom he had bestowed no such cost nor benefits; Tyre and Sidon I meane, whom they counted to be most odious, and knew them to be most dissolute, and for their wicked liues infamous. And therefore he spake thus vnto them, *Wo to thee (Corazin); wo to thee (Bethsaida); for if the great workes which haue been done in you, had been done in Tyre and Sidon, they had repented long agone in sackcloth and ashes.*

Thus much be said of Christs words to these cities, and of the occasion thereof: now I will lay forth the chiefe points of them which minister matter of instruction vnto vs, and they are drawne from the generall partes of the text, which are two: For in Christs words now read vnto you, there are these two; the one a curse pronounced vpon them, in these words, *Wo to thee*; the other a reason of the same, in these words, *For if the great workes*, &c. *The parts two.* *1. The curse pronounced vpon these cities.* *2. The reason of it.*

Both of these affoord three particular branches a peece, vpon the which I meane to stand; and they are these: In the former three, first, that many great workes had beene done amongst them, which might haue wrought repentance in them: secondly, that although they had them amongst them, yet they repented not: thirdly, therefore he pronounceth the woe vpon them. In the latter generall part, namely, the reason; these three are to be considered: First, that many, if they had enioyed them, had repented indeed: Secondly, they would not (he saith) haue driuen off from day to day, but would haue done it long agoe: Thirdly, in a most hearty and solemne manner; that is to say, in sackecloth and ashes.

And out of these sixe points in Christs wordes, arise for our vse and edifying, euen as many profitable instructions and doctrines. And first, in that he saith that those great *Three points in the first part.*

workes

1. *The end of all miracles and preaching is the conuersion of the people.*

workes were done amongst them, which might haue drawne them or other to amend their liues, we may gather that the end of them, & namely of preaching, the greatest of them all, as in *Ioh.* 14. 12. I say, wee may gather from hence, that the end of them is the conuersion of the people, where they are done, and the calling of them to true repentance. For the miracles which he wrought then, if any obiect that we haue them not in these dayes, I say againe, neither haue we any need of them; which being then wrought for the confirmation of the doctrine which was preached by Christ and his Apostles, I meane the doctrine of the Gospell, do as well serue now to confirme it, being the same in the preaching of euery faithfull and true Minister. And as for preaching, seeing it is the same it was then, and a farre greater worke then the doing of miracles, we are to know, that whersoeuer the Lord is pleased to haue it soundly and plainely planted, and the dutie of it rightly discharged, there he commandeth euerie one to repent, and to become a new creature.

Iohn 14.12.

Obiect.

Answ.

So the end of *Iohn* Baptists preaching was, *to restore all things amisse*, and to bring them to good order, Matth. 17. 11. So *Philip* came to Samaria, which citie had a long time been bewitched by *Simon Magus* the sorcerer, and preached Christ there, to conuert them from their blindnesse, superstition, and other iniquities. And the Lord so wrought thereby, causing *the people to giue heed to the words which Philip spake*, that the citie was conuerted, which the holy Ghost setteth downe in the storie by a sure token thereof, that there was great ioy amongst them, and they forsooke the sorcerer, who had deceiued them.

Matth. 17. 11.

Act. 8. 6. &c.

This end should be aimed at in hearing.

All which with many other such examples doe teach hearers of Sermons to aime at this point first and chiefely, that they may be changed in their minds and hearts from their former blind iudgement, and corrupt nature, embrace Christ for their only Sauiour, as being lost in themselues, and declare their loue and thankfulnesse for the same to him euer after, and to bring foorth the fruits thereof in a godly and Christian life: which being farre otherwise in the most hearers at this day, layeth hardly to their charge, that either they

know

know not the end of preaching, nor to what end they heare, or else a worse thing, namely, that they regard not, but set light by Gods ordinance, which he will most certainely be reuenged of, when it shall be little welcome vnto them.

And to follow this point of the end of preaching, that it is to turne people to God, it is not to be maruelled at, for great is the force of it, as we see in those that were mockers & railers on the Apostles, in the second of the Acts, who were yet conuerted by *Peters* Sermon. And so throughout the whole booke, where *Paul* preached among the Gentiles through whole countries and cities, they who had long sit in darknes, as hauing neuer heard of Christ, saw great light, and were perswaded to beleeue in him, and receiued the word with great ioy. For *the word of God is mightie in operation, and sharper then any two edged sword, and entereth thorow euen to the diuiding asunder of the soule and the spirit, and the ioynts and the marrow, and is a discerner of the thoughts and intents of the heart.* *The power of the word.* Act. 2.37. Hebr. 4.12.

For although all men are borne in sin, and so they loue and like well to lie therein, and though *the naturall man is not obedient to the will of God, neither can be,* and being at *amitie with the world, is at enmitie with God* (in which estate they are farre from the hope of the life to come,) yet when they so heare the Gospell that they beleeue, and when the *wisedome of God once enters into their hearts and the knowledge of his word delights their soules,* it is maruellous, what a change is wrought in them thereby. For as children while they bee without discretion, are wholly carried after childishnesse and babish folly, yet if they come to yeeres of vnderstanding, and begin to see that they must liue in the world, they let go childishnesse, and wax thriftie: euen so when God by the wisdome of his word, teacheth vs to put away our childish folly, youthfull lusts, and works of darknesse (then the which for the time we knew no better) we do with a holy detestation come out of our filthie Sodome, euen as *Ephraim* when she repented of Idolatry, which she had so entirely loued, expressed it thus, saying: *What haue I to do with Idols?* Rom. 8.8. Iames 4.4. Prou. 2.10.

And how doth God worke this mightie change in men? Surely

Surely by perſwading them that *they gaine an hundred to one* thereby, that I ſay no more, the Prophet making good my
Pſalme 84.10. words to the full, when he ſaith, *One day in thy courts (O Lord) is better then a thouſand elſewhere.* And though this be not ſeene with bodily eye, yet it is perceiued by a farre more cleere and vndoubted teſtimonie then if it were ſeene, while it is receiued by faith and beleeued. Oh! he that is perſwaded of this, doth with the Apoſtles forſake all, and follow Chriſt
Matth. 19.29. in waiting, till *that hundred fold* in Saint *Matthew* promiſed, be accompliſhed and enioyed.

And what maruell that we may be thus drawne by ſuch ſtrong perſwaſions as God vſeth in his Goſpell euery where; when we reade in humane authors, that rude and barbarous people, were brought to great matters, euen ciuilitie and to good order, by the perſwaſion of eloquent men. There was
De Orat. lib. 1. a time (ſaith *Tullie*) when men wandered vp and downe in woods and fields without any dwelling, as the beaſts do: but by the wiſdome and eloquence of ſome, they were perſwaded to fellowſhip, and were drawne to haue habitation in cities and villages. And may not the moſt mightie perſwaſions of the almightie, much more draw ſuch as haue been blindfolded with error and deluſions, from their vncleane conuerſation to that which is holy, and from bondage to Satan to beleeue in the liuing God?

Obiect. Neither let any obiect and ſay, that it is a ſmall matter to be drawne by perſwaſion to beleeue the Goſpel, and worſhip God accoſding to it, when we ſee that Papiſts can draw peo-
Anſw. ple to their religion by perſwaſion. To the which I anſwere; they can perſwaded to their religion indeed, ſo can theeues to their fellowſhip and companie, and adulterers draw women to their lure thereby. But we are not ſo much to ſtand vpon this, that they be able to perſwade, as to conſider what it is whereto they perſwade. For who doubteth but that men may eaſily be perſwaded, to that which is agreeable to their nature, and ſuting with their deſire; as theſe whom I haue
2. Theſſ. 2.9. 10.11.12. mentioned and ſuch like? For they are all done by *the working of Satan in all power, and ſignes, and lying wonders, and in all deceiueableneſſe of vnrighteouſneſſe among them that periſh, be-*

cauſe

cause they receiued not the loue of the truth, that they might be saued. Therefore God sendeth them strong delusions, that they should beleeue lyes, that all they may be damned, which beleeue not the truth, but haue pleasure in vnrighteousnes.

But to be perswaded of the truth of that which is against our nature and liking, so that thereby wee beleeue it, and to cast away the pleasures of sinne and ieopard our soules vpon the doctrine that is taught vs, this, I say, is another matter then bare perswasion, from what ground soeuer it come. And this is the heauenly worke of the holy Ghost, which moouing and leading vs, shal wel shew it selfe to be so indeed. This being so, we may gather necessarily hereby, that the sound, plaine, and powerful preaching of the Gospell, whereby onely through the worke of grace we may be perswaded to turne to God aright, is a most blessed gift of God, and therefore that it is no marueile that he hath appointed that, rather then other meanes to soe excellent an end.

The sound plaine and powerfull preaching of the Gospell, a most blessed gift of God.

But here I must adde this, because many euen of the priuate sort of men, who haue been happily trained vp vnder a good ministery, can discerne, and do complaine, that this holy ordinance of God, (I meane the publishing of the Gospel) is taken in hande of sundrie Ministers, who are vtterly vnfit for it, and the duty thereof is discharged in much vnreuerence, and nothing beseeming the worthines of it; if this be not better looked vnto by such as haue authoritie in this behalfe, I see not how it can be had in such honour as is due vnto it, neither yeeld the fruite that otherwise it promiseth. For while some that take vpon them to preach are vnsound in religion; some ignorant; some stuffe their sermons with authorities of men, whereas it is the word of God that hath authority ouer mens consciences; some go aboue the peoples capacity, and reach; few preach diligently, constantly, and carefully; that I speake not of the lose and dissolute behauiour that is not tolerable amongst their hearers; how should preaching keepe the credite that it ought to be in, and bee like to drawe or perswade people to faith and repentance? Nay what greater cause is there of the generall ignorance, carelesnes, and profanes of life in the people, then these and

The causes why preaching is in so little account.

Heb. 4. 12.

such like abuses seene in the Ministery?

And while they be thus farre out of the way, them selues, they are yet more bold to open their mouthes against the diligenter sort, who knowing that Christ requireth it at their hands, that *as they loue him, they should feed his sheepe and his lambes*, doe of conscience seeke to discharge their duties, and they are therfore cried out of as doing more then they need; And whiles this is suffred, what hope is there that any great remorse for sinne, or pricke of conscience should be wrought in the people by their standing vp amongst them, or any true hope of eternall life wrought in many? But these things being remoued, and good preaching and liuing in stead thereof, interteined, and practised, such a Ministery, as it is highly pleasing to God, and commanded by him, so it giueth good hope of gathering a plentifull people vnto him. As for the profane speeches of them which count the preaching of Christ, and suffering for his name, to be foolishnes, let Saint *Paul* put them to shame if not to silence, who hath taught them if they will learne their answer from him, that they whom God wil saue shall and must by this obtaine it, or else they shall neuer haue it.

Ioh.21.15.

1.Cor.1.21.

I haue now spoken of the first point, that the end of this great worke of Christ namely preaching, is to conuert the hearers thereof to God, now the second in this first part, followeth; and that is this. Though that be the ende of it, yet the most part commonly regard it not, neither consider it, but goe away without that blessing. Euen as our sauiour here chargeth these cities for their contempt saying: If some, yea such as in your own iudgement are profane and worldly, had *seene and hard the great workes of God, that haue been done among you, they had repented*, but ye haue not done so vnto this day. The complaint is iustly made of the like carelesnes in all ages, that when the people had the Prophets and Apostles, yea our Sauiour himselfe, by whom they might haue beene made happy, and with the eyes of faith seene the saluation offred them, yet they sought not to *know the things that concerned their peace*.

The second point of the first part. Few regard or looke after the right end of preaching.

Luk.19.42.

Noah the preacher of righteousnes was dispised and laugh-

ed

ed to scorne, when he told them of the destroying of the whole earth by water, and yet he gaue them an example by his preparing the Arke, and so they had a double motiue to beleeue it; *Esay* crieth out when he saw the people made a mocke at his preaching, and a iest of his children, whom he begat to the Lord thereby, saying *turne away from me and let me weepe bitterly, and labour not to comfort me, because the people perish.* *Ieremy* to whom they of Anathoth answered, *preach no more to vs in the name of the Lord, for we will not heare thee, but preach vnto vs pleasant things*, bewailed them thus. *Oh that mine eyes were a fountaine of teares, that I might weepe bitterly for the losse of this people.*

Esay 22.1.

Ier.

Ier.9.1.

Iohn *Baptist*, when he saw the Pharisies come to his Baptisme, (of whom Christ said to his Disciples, *except your righteousnes exceed theirs, ye cannot enter into the kingdome of heauen,*) said to them, *O ye generation of vipers, who hath taught you to flie from the vengeance to come? Bring forth fruites of amendment, and say not with your selues we haue Abraham to our father.* And how our Sauiour lamented the people, as many places testifie, so that one doth liuely proue. *O Ierusalem Ierusalem: which stonest my Prophets, and killest them whom I haue sent vnto thee, how oft would I haue gathered thee together, as the henne doth her chickens, but thou wouldest not. Behold thy dwelling shall be left to thee desolate.* And againe, *O that thou haddest knowne in this thy day, the things that belong to thy peace, but they are hidden from thee.*

Mat.5.20.

Mat.3.7.

Mat.23.37.

Luk.19.42.

And *Paul* oft turned from the Iewes and refused to teach them, because of their contempt: All the which, with others many like vnto them doe proue, euen as our Sauiour foretold, that it should be in these latter dayes as it was in the time of *Noah* and *Lot*) that for all the cost the Lord bestoweth vpon the people in sending the glad tidings of saluation amongst them, yet (admirable and fearefull to say) few receiue and imbrace them, but it commeth to passe, what by mens rebelliousnes and vnthankefulnes, and all the ingines and allurements that stand vp in their way, that they that come forwardest (a very few excepted) be but as *Agrippa*, that is, almost Christians.

Luk.17.26.28.

Act.26.28.

One would thinke that when God hath done more for one place and people then for others. And that he hath giuen to it for a long time sound and sauory instruction, while others haue wanted it, that he should looke both for much people there, and those also well seasoned, although it be not so among others: but when they shall faile there, how iust cause shall he haue to expostulate with them and to complaine, as Christ doth here, that they contemned and set light by his kindnes? And yet where almost shall hee find it otherwise? If not as he found it among the Iewes to whom he spake in the tenth of *Iohn* verse 32. where he sayeth, *many good workes haue I shewed you from my father, for which of these workes doe ye stone me:* yet at least, as is mentioned in the fifth of Esay vers. 4. that when after great cost bestowed vpon his vineyard, *he looked that it should bring forth grapes, it brought forth wilde grapes.* So it was with them of whom we read in the Prophet *Michah* who acknowledged that they owed much to God, and desired much more at his hands, but what fruit did they yeeld him? euen wilde grapes, euen false and feined repentance for that which was true and sound?

Ioh. 10.32.

Micha. 6.6.

For that, they could not hitte vpon, when yet, excepting that, they offred him seruice with their great cost. For thus they say, as one man. *Wherewith shall I appeare before the Lord, and bow my selfe before the high God? Shall I come before him with burnt offrings, and with calues of a yeare olde? will the Lord be pleased with thousand of rammes, or with ten thousand riuers of oile? Shall I giue my first borne of my body for the sinne of my soule?* But the Prophet reproueth them for that they tooke not the right way, saying. *I will tell thee (O man) what is good, and what the Lord requireth of thee. Suerly to deale iustly, and to loue mercy, and to humble thy selfe, and to walke with thy God.*

Mic. 6.6.7.8

So in the 13. of *Matthew*, they who receiued the word readily and with ioy, yet because it was not rooted in the heart, it withered away and came to nothing. In like manner the Church of Sardy, though it heard the glad tidings that might haue made it happy, could not hold fast the things that it had receiued, but obtained onely *a name that it liued, but was dead,* And they profited not thereby, *seeing they were not mixed*

Mat. 13.21.

Apoc. 3.1.

with

with faith, in them that heard them. And by these and many other such examples it is euident, that though many haue bin called by the preaching of the Gospell, yet but few of them haue giuen proofe and testimony by their fruits of amendment, that they were of the elect of God, and appointed before, vnto saluation.

And euen so it is with vs at this day in many places of this lande, to say nothing of them who are slothfull hearers and necligent, who declare thereby that they finde small taste by their hearing, and of such as refuse to heare; what fruit reape euen the most of the other, who repaire to the word more oft and willingly? For all their shewes and note that is taken of them, do they not proue too plainelie that they be but almost Christians? And though they say they beleeue, yet doe they not declare that they know not what faith is, or at least, are they not farre from it? And doe they not, for all the strong conceit, that they haue of their repentance, do they not (I say) the same euill things that they did before, and so deceiue themselues, and loose all their hearings, confessions, and prayers? *Note.*

For though they be euer cheaping (as it were) yet they buy not the precious wares which the Lord setteth out to sale amongst them, no (which maketh their fault the greater) though they might haue them freely and without mony. And although they commend the doctrine that they heare, yet can they not be brought to proue and try themselues, whether they be cast into the mould of it or no, and bee fashioned like vnto it, that so they might finde rest to their soules indeed. But we must not rest in being almost, as *Paul* tolde *Agrippa* a King, but must be so altogether, which is another matter, then a pricke of conscience, for sinne, and a bare purpose of amendment, but there must goe with both, a beleeuing in Iesus for the remission of sinne, and a walking with God, that so it may be a true conuersion to God indeed. *Esay.55.1.* *Act.26.29.*

And this is that fruit of hearing which pleaseth God, and which is also the true fruit of the ministery, and he that barketh against this course as too strict and precise, barketh a-

gainſt God, who vrgeth all that looke to be ſaued, vnto that repentant eſtate, and that vpon a heauie condition, ſaying:

Luke 13.3. *except ye repent ye ſhal al periſh.* And this be ſaid of this ſecond point, namely, though many haue great meanes to call them to repentance, yet they are neuer the better, for all their warnings they cannot be brought to take heed.

The third point. They that neglect the meanes of ſaluation, ſhall pay dearely for it.

The third point in this firſt part ſheweth, that though ſo many as we haue heard of, take libertie to themſelues to contemne Gods gratious offer of the beſt things that can be enioyed, by the preaching of the Goſpell, or at leaſt neglect the ſame, when they might enioy them: yet they ſhal do it to their coſt, & pay dearly for the ſame. And that the Lord Ieſus proueth to be true, in ſaying to them that did ſo, euen theſe two cities, wo be to thee Corazin, wo be to thee Bethſaida, whereby we ſee, that the Lord wringeth the dregges of his wrath vpon the heads of all ſuch: God curſeth them and pronounceth his vengeance to hang ouer them. Which *Iohn* Baptiſt confirmeth when to the Phariſies which came to heare him, but meant not to be amended by him, he ſaid: *O*

Matth. 3.7. *ye generation of vipers, who hath taught you to flie from the vengeance to come?* But he anſwered them, that they could not auoid it, if they lay ſtill in their ſinnes. Euen ſo the Lord Ieſus pronounced to the Scribes & Phariſies though they pre-

Matth. 23.27. tended great holines to the people, *Wo be to you, Scribes and Phariſies, hypocrites, for ye are like to whited toumbes, which appeare beautifull outward, but are within full of dead mens bones, and all filthineſſe: ſo yee within, are full of briberie and exceſſe.* Here if any ſhould obiect, and ſay: God forbid that all which repent not, ſhould be in the ſame caſe that they were. I anſwere, thou ſayeſt ſomewhat, but not all. For indeed they

Iohn. were the more vnexcuſable, becauſe *they knew their maſters will, and did it not; neither had any cloake for their ſinne, ſeeing he came and ſpake to them.* But other that know Ieſſe, and haue not had ſo many things againſt them as they, yet becauſe they are willingly blind, and are content to go on in their bad and vnrepentant courſe, they ſhall be beaten alſo, and

Hebr. 12.14. can pretend no excuſe to couer their fault. According to that in the Hebrewes, without holineſſe ye ſhall not ſee the Lord;

and

and also in *Luke*, to them that shall alleage as much in their owne defence, and for their excuse, as the most are able, saying: *We haue eaten and drunke in thy presence, and thou hast taught in our streets*, our Sauiour shall answere, *I tell you I know you not, whence you are, depart from me all ye workers of iniquitie*, Luke.

Thus we see, both by the testimony of our Lord Iesus himselfe, in other places as well as this, as also of his faithfull messengers, that the hearers of the Word who are not also doers of the same, are so farre from any hope of being iustified, that they shall certainly be condemned, and are vnder the wo and the curse. Now if it be so, they walke in that estate whereso-euer they become; and therefore cursed in the house, and in the field, in their pleasures taking, and in their merrie companies, so as if it please the Lord in their flourishingest estate to take thē away, whether in their mirth, as *Agag*, or in their rebellion with *Corah*, or in their filthinesse as *Zimrie* and *Cosby*, or in their pride as *Herod*, all that obserue it, may see, and bee able to say, that the curse doth take hold of them, and accompany them, and before it breake out so openly, the word of the Lord affirmeth the same, that it followeth them whereso-euer they become, though secretly. 1. Sam. 15. 32. Numb. 16. 32. and 25. 8. Act. 12, 23.

And if any shall obiect, and say, they see no such thing, seeing they prosper and ruffle it out, when other are sad and hang downe the head; it may please them to know, that all such prosperings and iollities in persons, whom God hath brauded with the marke of infamie and miserie, should be taken for more apparent tokens of cursednesse: if they can be lustie and iocand when God calleth to mourning and heauinesse. For so the Lord speaketh to such, *Clense your hands, (ye sinners) and purge your hearts ye wauering minded: suffer afflictions and sorrow ye; and weepe ye; let your laughing be turned into mourning, and your ioy into heauinesse.* *Obiect.* *Answ.* Iames 4. 8.

Would not any count him twise miserable, who being led to execution, should call his companions to laughing and drinking? So he shewes his cursed estate manifestly to the world, when he glorieth and walketh securely vnder the state of condemnation. If ye say, God would neuer forbeare him, if *A simile.* *Obiect.*

if he were accurſed; but would cauſe it to breake ſoorth by ſickneſſe, diſeaſes, penurie, and other calamities, To that I

Anſw. anſwere, that it is the long ſuffering of the Lord and his ſpeciall diſpenſation towards ſuch, in that hee doth forbeare them, whereas he might iuſtly do all that and much more vnto them: and this he doth, both that they might thereby be

Rom. 2.4. brought to repentance, and alſo for that if he ſhould ſo purſue ſinners, as they do giue him occaſion, and prouoke him to do, there ſhould ſcarcely any be left to continue the generation of mankind in Church and Common-wealth.

But concerning this I may iuſtly complaine, as the Pro-

Eſay 53.1. phet did in his time, and ſay; *Lord, who hath beleeued our report?* For (to ſpeake as the truth is) who beleeueth this, or

Epheſ. 5.6. careth for it, that *the wrath of God hangeth ouer the chidren of*

Few ſee or beleeue the danger they are in. *diſobedience?* eſpecially, who applieth it to himſelfe? Oh the ſenſeleſſe blockiſhneſſe of man, who paſſeth ouer theſe matters ſo ſlightly, which are moſt weightie. If he be told but once of a ſhrewd turne that is comming towards him in his cattell or goods, hee beleeueth, and preuenteth it with all ſpeed poſſible. But an hundred warnings of this ſpiritual danger, maketh him nothing at all to beleeue it; or if he do, he dare expoſtulate and diſpute with God, that he is too ſeuere againſt man for ſo ſmal a matter, whoſe boldnes is to be beaten downe, as it were with mallets and hammers, that ſo the conſcience may be bruiſed, rather then the whole perſon be

Pſalme 50. 22. *rent in pieces, as of a lion, while there is none to deliuer him.*

And becauſe I know the feareful danger of vnbeleefe, and that it ſhaketh off the wholeſomeſt inſtruction, I will heere ſtay a while, and labour to perſwade ſuch, into whoſe hands

Iames 2.19. this ſhall come, *to beleeue and tremble* at leaſt, (for ſo much the diuels do) and then to ſearch better into themſelues, and

Lament. 3.40. *try* what depth of euill is in them, and *ſo turne againe vnto the Lord.* To this end let them weigh duely what the Apoſtle

Rom. 2.8.9. writeth: to *them that are contentious, and diſobey the truth, and obey vnrighteouſneſſe, ſhall be indignation and wrath: tribulation and anguiſh, ſhall be vpon the ſoule of* euery one, that *doth euill; but to euery one that doth good, ſhall be glorie, honor and peace.* If the Lord ſay, anguiſh ſhall be to ſuch, how are they

blind-

blindfolded and hardened, who ſtand againſt him, and ſay, it ſhall not be ſo?

Our Sauiour Chriſt ſaith to the like purpoſe, *He that beleeueth in him ſhall not be condemned, but he that beleeueth not, is condemned already*, as if he ſhould ſay, euen while he liueth in this eſtate of vnbeleefe, he is condemned; and when he dieth in the ſame eſtate, it ſhall be executed vpon him. If any will obiect: but what if he repent before? I ſay then the caſe is altered, that is the thing we looke for, and deſire to heare of ſuch as I ſpeake of, but there are few of them that are haſtie to propound that queſtion, as purpoſing to make triall of it, for then they ſhould remoue the wo farre from them, and be deliuered out of the curſed eſtate that they were in. Iohn 3.18. *Obiect.* *Anſw.*

Beſides, there are reaſons forcible enough to draw them vpon their knees, and to beleeue that it is no leſſe then is told them, and preached vnto them. One is this, that ſundrie of them who haue been as farre off as they, haue yet bin brought to change their iudgements, and forſake their former boldnes, which nothing but vnbeliefe had bred in them, which is a ſtrong motiue to appale them that ſhall heare of it. Secondly, they who liue heere in deſpaire doe feele it, and that the wrath of God is ſo heauie vpon them to oppreſſe their ſoule, that they cannot caſt it off. Thirdly, the damned haue found it to be ſo without recouerie. And laſtly, now is their time to whom I ſpeake, to preuent it, or elſe it is moſt like that they ſhall go take part with the damned in it. *Reaſons to draw men to repentance.* 1 2 Reuelat. 6.16. 3 Luke 16.24. 4

And if this curſe and wo pronounced vpon them, reached but to the end of this preſent life, or were afterward but a loſing and forgoing of the kingdome of heauen, it were ſomewhat: (and yet who would let go his part in that for a whole world) but when it accompanieth damnation, and the caſting of them *into vtter darknes, where ſhall be weeping and gnaſhing of teeth* for euer, how terrible and intollerable is it to thinke of? To ſee one to bee but famiſhed to death by hanging in chaines, is able to make a ſtonie heart to quake and tremble: and what is it then, to be tormented with paine more grieuous then any death, and yet neuer to be dead? Wherefore I conclude, that if ſuch woe be pronounced by our Sauiour Matth. 22.13.

Chriſt

Christ to them that profit not by his workes, the greatest whereof is the sincere preaching of the Gospell, and if it be impossible that Christ should lie, I conclude (I say) that they in our age are in an high degree of miserie, not onely which contemne this ordinance of God, but who giue not *all diligence thereto, that they may make their calling and election sure thereby.*

2.Pet.1.10.

THE SECOND SERMON VPON THE SAME TEXT.

The first point in the second part.

NOw followeth the first point in the second part, and that is, if many did enioy the meanes of their saluation, which some others doe, they would vndoubtedly repent. Euen as our Lord Iesus saith heere, *If the great workes which haue been done in you, had been done in Tyre and Sidon, they had repented,* &c.

Heere we must not make Christs words a stumbling blocke, as though he meant to set himselfe against his owne word, which saith, that no reprobates (such as Tyre and Sidon most dissolute cities were) can be conuerted: but we must looke to his meaning, which was this: that as many heathenish cities of the Gentiles were conuerted by *Pauls* preaching Christ to them, as Thessalonica, Philippos, Corinth with many other, were: so is it as likely, that these heere mentioned might haue done, (which if they had done, then should they not haue bin reprobates, for Christ speaketh by supposition) euen as he saith to the like purpose in another place, *Harlots and publicans shall enter into the kingdome of God before the* chiefe Priests and the Elders of the people, which yet was nothing likely in the sight of men.

Matth.21.31.

So we reade that they who were mockers, and railed on the Apostles, (so farre were they from sauouring their heauenly doctrine): yet when the Lord in his mercie towards them, caused them to attend to *Peters* sermon reproouing

Act.2.37.

their

their sinne: they were so pricked in their consciences, that they came to him and the other Apostles, for further instruction and comfort, and obtained it. Samaria that had long been bewitched by *Simon Magus* the sorcerer, yet at the preaching of *Philip* (a thing very vnlike to come to passe) was conuerted to Christ, so as the fruit thereof appeared not to be small, namely, that it brought great ioy into the citie: so they who were notorious offenders came flocking about Christ to heare him, when the Scribes and Pharisies not only did not so, but scorned that they should.

Act. 8. 8.

Luke 15. 1.

And therefore it may iustly bee lamented, that the preaching of the Gospell is not with credit and authoritie in a sound and plaine manner planted in such places, where it is wanting, and where it were like to do much good; as our Lord Iesus bewailed it, when he *saw the people scattered as sheepe without a shepheard*, and willed that prayers should be made to the *Lord of the harvest, that he would send labourers into his harvest*. For it is very probable, if it were so, that numbers would embrace it ioyfully, who now for that they know not the power and worth of it, passe by it and scorne it, as nothing or little worth.

Matth. 9. 36.

Verse 38.

And whereas some will bee readie to say, wee may easily gueesse what good it is like to do, if it were in such places, by the small account that is made of it, where it is: I answere, that where the Gospel is with due reuerence beseeming such an holy ordinance of God, preached; it doth not returne in vaine, but draweth them which were dispersed to one bodie of the Church. And (doubtlesse) if the Prachers themselues be men of sinceritie, loue, grauitie, and will put on the person of the people to consider their ignorance, forgetfulnesse, loosenesse, vnsetlednesse, and other infirmities, and applie themselues vnto them, as their needs do require, and would seeke to winne them, rather then set vp themselues; none need to doubt, but that they should perswade many to become true Christians, and to bee tractable to good duties, when they be kindly and wisely aduised and directed.

Obiect.

Answ.

The Gospell with due reuerence preached, returnes not in vaine.

Oh they that haue not experience will hardly be perswaded, how much vnfained loue and labour in the Minister, is

like

like to preuaile with the people to winne them from folly, vanitie, ignorance, and the common sinnes, which through custome and company they haue been drowned in. And what maruell, when they shall by wise and friendly dealing, be made to see how they were deceiued, and that very dangerously; whiles they following the desires of their euill hearts, walked after the sinnes of the times in which they liued? and when other manner of pleasures and delights shall be offered them, which they neuer had tasted of before, I meane heauenly.

The former doctrine exemplified by experience.

I may speake the more boldly, because I know I speake the truth, that almost fortie yeeres agone, when I came yong from the Vniuersitie, to a people blind and farre gone in the sinnes that were then commonly committed in the world, sauouring no whit of pietie, and I had little in mee to commẽd me vnto them, my knowledge being not much, though my desire (I may say) was feruent in seeking it, and to do them good; and my authoritie small, as being then vnder another, which was Pastor to them, but resident in another charge hard by: euen so long ago, I say, I remember that which is not vnworthie the mentioning and speaking of in this place.

And that is, how maruellously God wrought among vs: that when there was no president nor example in the corner thereabout of diligent repairing to the place of Gods worship on the Sabbath in the afternoone; but all disorder in dancing, playing, haunting the Ale-house, and other like, and little power of godlines to be seene or heard of round about; it pleased God by care and diligence in example giuing among them, and labouring in that weake manner that I was able to teach and exhort them, with familiar conuersing with them in priuate, who were more teachable then the rest, in good communication drawing them on, that in two yeeres space I might haue perswaded them to any good thing that I saw meet: (the bodie of them I meane) and a louing consent might haue bin seene among them to that which was good: neither can I say any worse of them for the time that I could stay amongst them, which was full six yeeres.

Which

Which I say not for vaine glorie, (God is record) and well nigh fortie yeeres is a reasonable time to despise that, and yet I would haue said more, but for auoiding the suspicion of it: but I speake this to moue some of my fellow brethren in the Ministerie; such as in an honest and good heart desire to see fruit of their labours, to thinke of the way of obtaining the same. And that is (no doubt) to such as hartily seeke it, to labour for the gift of perswading the people, and familiar applying the Scripture to the persons particularly, in a right and wise manner, as well as to teach them the truth generally: and to vse diligence and constancie in both, and withall to take all occasion to commune and confer of good things in companying with them, and not to spend the little time that they are with them in play, nor to vse to talke of worldly things to them, whereto the people be so readily carried, nor idlely and vainly to keepe them company, which dulleth and maketh blunt the edge of their Ministrie amongst them, and raiseth a meaner conceit of the persons themselues, and by consequent of their Ministerie, which had little need to be.

How a Minister should deale with a people to do them good.

This manner of liuing amongst them, with an especiall care to auoid iust suspicion of couetousnesse, and loue of this world, and other offences, which are too common, is like, through Gods blessing to knit them so in firme and true loue together, that they shall call home to true repentance such as God hath in those places ordained to eternall life, and they shall by such manner of liuing with them, be like with loue and readinesse to receiue their due at the peoples hands, about the paying and requiring of the which, the greatest pritches are taken, and the sorest conceits arise betwixt them, which are the beginnings and occasions of continuall broiles and contentions afterwards, or at least of strangenesse, or hollow and hauerly loue betwixt them, whereby it commeth to passe, that preaching doth little good vnto them. And thus by occasion of answering this obiection, I haue stayed the longer in this matter.

Now I will returne to the words of our Sauiour againe, which I last mentioned, that if his great workes, and namely preaching,

Such as are leaud and farre gone may be reclaimed.

preaching, & greatest of thē al, had bin in some place the people there would haue repented: by this speech of his, we may obserue, that such as are lewd & farre gone, may be brought home to be members of the militant Church, and Christ looketh for it that it should be so, and layeth for it, by sending forth and appointing his Ministers for that purpose. As for example, who was farther off from hope then *Mary Magdelen out of whom Christ cast seuen diuels?* Or who among many might haue bin like to be reiected rather then *Paul* himselfe? *who was a persecutor, an oppressor, and a blasphemer?* likewise the great sinners in the time of our Sauiour, who for the odious account they were in, euen with the Pharisies themselues, were abhorred of them, and commonly reckoned with the heathens, and Publicans, And yet how did the Lord Iesus loue *Mary?* how did he regard *Paul* as he confesseth himselfe, that for al his sinnes, *he obtained mercy, and was counted faithfull, and put in his seruice?* And the great sinners acknowledging and forsaking their sinnes, were preferred and iustified before the Pharisies.

Luk. 8. 2.

1. Tim. 1. 15.

This giues no incouragement to the bad and wilfull.

And yet this giueth no incouragement to the badde and wilfull, as though they may thinke heauen to be attained with ease, idlenes, and securitie. For we know, that no such shall enter into the kingdome of God. And yet it is not to be denied, that the teachable hearers that begin to lende their eares to the preaching of the Gospell, though they haue bin farre gone in time past, may conceiue great hope hereby of the pardon of their sinnes, and should not despaire. Which I thinke needfull to say, seeing many who haue long lien in a lewd course of life, when they are aduised to turne againe vnto the Lord, (and they could also be content to doe so) yet take deadly discouragement, saying of themselues through ignorance and feare; It is too late for them to repent, and that their sins are so great that they cannot be forgiuen. But of this first point in the second part this be said. The second point followeth of the second part of the text according to the deuision.

THE

THE THIRD SERMON VPON THE SAME TEXT.

HEre our Sauiour sayeth, if they of Tyre and Sidon had inioyed the like meanes as the Cities of Corazin and Bethsaida did, they had long agoe repented: wherein he giueth vs to vnderstand, that the gift of conuerting to God, is so great and precious, in respect of the want of it, in any estate of life besides, that all wise folke would lay for it betimes euen at the first hearing of the Gospell, when it is new come amongst them; and not driue of, as too many doe, till it be too late, or at least wise till they hazard their saluation. This is that which he would haue vs learne out of these words. And to say the truth, if it were a meaner matter, then the message and glad tidings of eternall life is, if it were but the offer of lease or fee simple of land in a good ayer and soile, who would not lay for the first offer, and labour by friends and cost that none might haue the liberty of choosing or refusing before him? especially if it were a good penyworth. But alas, what is the greatest Manour or Lordship, if it were a whole Country, which is yet but a corner of it, if it be compared with that spacious kingdome of heauen, already furnished with all manner of pleasures and delights? Or what is the sumptuous building or princeliest dwelling (which can be but of stone and clay) in comparison of *an habitation not made with hands, but euerlasting*; which the Gospell offreth not as a purchase to be bought for mony, but a free gift, and yet the greatest of all gifts, giuen for nothing.

The second point in the second part. Repentance not to be deferred.

2. Cor. 5. 1.

And yet as if wisdome were taken away from the wise, and all vnderstanding from the prudent, how are the learned, noble, and mighty men of this world (to speake of the greatest part) without iudgement and light to discerne the worth and value of these things? but their eyes are dazled with the deceitful beauty of things present and temporall. Where-

by it commeth to passe; that they imbrace not the other at al (if many of them scorne them not) so farre is it off, that they be the first that receiue the glad tidings of the kingdome. If newes of any great importance or weight be brought into a lande, who are the first partakers of it but they? And good reason, for they are the chiefe and greatest. If any dainties be, who aske for them sooner then they, and why should they not be for them before others, who are best able to buy them?

But oh then, the greatest dainties of all, which also neuer waxe common nor stale, but are still fragrant and sauoury, that they should not be asked after nor regarded! And the newes and tidings, that make the soule leape for ioy, as oft as
Psal. 119. 54. they be brought and receiued, and are so farre from cloying and being wearisome, that they be matter of song euen to Kings, yea and without them their liues are but troublesome and full of feares; Oh that these should not most affect them, euen when they are thus in their prime, it is doubtely to be lamented.

But let vs weigh the words, euen all sorts of vs. *Long agoe* (he saith) *they would haue repented.* If we desire to profit aright by them, then we should resolue with our selues, that we should not stay and linger behinde, when the Gospell commeth first to be soundly preached amongst vs, suffering who so listeth to goe before vs, in the harty imbracing of it, but as the people did in Iohn Baptist time, *to receiue it with violence*, and as it were with greedines, labouring to goe before others therein; and as soone as wee perceiue the benefit that is offred thereby, which is, that we may finde the pearle; then to lay to buy it forthwith, and get it as our owne, that we and ours may be euer after inriched thereby.

We should not like ill husbands forslow the time, or as careless chapmen, let goe a good peniworth, least letting passe the opportunity, we come not to the like offer againe.
2. Tim. 4. 2. The Apostle wishing *Timothy to preach in season and out of season, because in time the people will not suffer wholesome doctrine, but hauing their eares itching, shall after their owne lusts get them an heape of teachers*; doth by the same reasons, aduise

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the hearers, that they take the opportunity to heare and imbrace the truth, and ſound doctrine while they may, and therefore eſpecially at the firſt. And ſo they ſhal be able afterwards, when others begin to loath it, and ſo fall into the dangers that the Apoſtle would haue wiſe men to preuent and auoide; they ſhall be able againe, I affirme, to ſay with ioy; we haue laied our foundation already, we haue beleeued and repented (as our Sauiour would haue it) long agoe, and we will not alter our iudgement and practiſe for any other.

Three cauſes why we ſhould haſten our repentance.

There are three eſpeciall cauſes, why all ſhould haſt to repent at the firſt hearing, ſo ſoone as they can be able to diſcerne the authority and power of the word? The firſt is becauſe if we doe it not at the firſt, perhaps we ſhal neuer after: and eſpecially if any ſuch of vs be cauillers and reſiſters of it. I deny not, but the Lord calleth at the ninth and eleuenth houre, which refuſe to come at the ſeauenth: but who is ſo deſperate, as to ieopard his happines by ſo bolde an aduenture? ſeeing *the wicked and the deceiuers waxe worſe and worſe?* and he that is not fit to be vrged to day is like to be leſſe fit to morrow. For who knoweth that he ſhall haue minde or meanes, or if he haue both, yet whither he ſhall haue opportunity by health and freedome from paine and diſeaſes, to vſe and inioy them? And although he doe, yet whether the Lord will bleſſe them?

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Mat.20.5.6.

2.Tim.3.13.

In all which reſpects the wiſe man adulſeth thus; *Remember thy maker* (O man) *in the dayes of thy youth, whiles the euill dayes come not, nor the yeares approch, in which thou ſhalt ſay, I haue no pleaſure in them.* I haue (I denie not) ſeene the ignorant and careleſſe, who haue not been able to diſcerne and conſider what they doe, in neglecting and refuſing the benefit of the Goſpel offred them, I haue ſeene ſuch (I ſay) to haue bin brought to repentance, and that God hath not called their ſinne to remembrance againſt them: though many euen of them yet, haue neuer found it ſo. But the ſcorneſull and the cauiller, who againſt his knowledge hath reſiſted the truth, and ſtriuen againſt it, I haue rarely in mine obſeruation ſeene, but their death hath bin like their life, without any pregnant ſignes of repentance.

Eccleſ.12.1.

Note.

2 The ſecond cauſe why men ſhould be deſirous to conuert truely to God at the firſt hearing of the Goſpell, is this: that though we might be ſure ſo doe it at the laſt, (whereas (yet) in all experience late repenting is dangerous) what wiſe man would be content to goe without the fruit of it in the meane ſeaſon? No, if it were but for one day, when he might inioy it. *Seeing one day in the houſe of God is better then a thouſand* in any eſtate whatſoeuer out of a godly life. And thus it ſhould be, ſeeing thus it might be with a man: that ſo he may inioy, euen all his life long, the moſt ſweet *peace of God which paſſeth all vnderſtanding*, (though not without tribulation in the fleſh) which no vnbeleeuer nor impenitent perſon can taſt of, his reioycing being onely momentany and deceitfull.

Pſal. 84. 11.

3 The third reaſon is this, that the ſooner we repent, the ſooner we make ioyfull and glad al the true ſeruants of God, yea the very Angels, whom our Sauiour affirmeth to reioyce thereat: and beſides, the ſooner we ſhall be fit to teach the waies of God to ſinners, and helpe to conuert the wicked vnto him, when we ſhal our ſelues be able to reioyce in our ſaluation, being made aſſured thereof by his holy ſpirit. And who would lye idle from ſo great imployment, to draw ſinners vnto God, when we reade, that *they who winne many ſhall ſhine as the ſtarres for euer and euer.*

Luk. 15. 7.

Pſal. 51. 14.

Dan. 12. 3.

Obiect. If it be obiected againſt this which I haue ſayed; why is the repentant ſtate in ſo meane account in the world then, if it be ſo gainefull, and ſo highly commended? I anſwere, for three cauſes. Firſt ſeeing the deareſt to God are in this life vnder many troubles, as the Church complaineth, *I am blacke (O ye daughters of Ieruſalem,)* that is, diſfigured with troubles; therefore the bad world ſhunneth and deſpiſeth her: For which ſhe anſwereth in the Prophet *Micha. Reioyce not at me (O mine enemy: for though I am fallen, yet ſhall I riſe againe, and I will beare my puniſhment becauſe I haue ſinned.* And yet when they, ſuch Deſpiſers I meane, and their like are afflicted, and the godly in proſperity, they thinke them the onely happy people.

Anſw. Cant. 1. 4.

Three cauſes why the repentant eſtate is in ſo meane accoũt.

1 Micah. 7. 8.

Secondly, they narrowly obſerue the ſlips and infirmities of Gods ſeruants, and make them odious, and are readie to

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take hurt by them, but the good course of their life they regard not, neither think that they need to follow them therein. Nay shall I say as the truth is? If the godly keepe a narrow watch ouer their waies, oh then they be too precise for them to keepe company with, they say: and on the otherside, if they slip offensiuely at any time, nay if they be but reported of to haue done so, be it true or false, they crie out in another manner thus; oh, these be your professors, doe you not see what fruits they bring forth? So, they who are purposed to take no good by them, can alwayes lay stops in their owne way, and while they be at that point, it is no maruell though they set not much by repentance, which is that whereof Gods people haue their name that they be called repentant or godly.

The third reason why such haue the godly life in no better account and reckoning, is, for that they know little (nay they are farre off from it) what ioy and comfort it bringeth with it, neither the sweete and holy peace which they who liue godly doe enioy. For *Salomon* truly setteth downe, that he that is a *stranger* from the life of Gods people, *shall not be partaker of their ioy*. Neither, as S. *Iohn* saith, can any know, what that song meaneth, which maketh the godly merrie and ioyfull; but themselues which are the Lords redeemed ones, which if they did know, they would (as our Sauiour said to the woman of Samaria) first haue asked it of him, as the thing that is most precious, and would haue preferred it before the pleasures of sinne, which (yet) last but for a season. And this be said of the second point in the second part, namely of repenting betimes.

Prou.14.10.
Reuelat.14.3.
Iohn 4.10.
Hebr.11.25.

Now this repenting which Christ heere speaketh of, what it is, (which is the last point in this second part) this (I say) let vs examine a little, and so make an end. His words are these, *they would haue repented in sackcloth and ashes*. This must needs be (as we may well gather by his owne words) a matter of great importance. And that the repenting which men commonly so call, is nothing lesse then that which he heere meaneth and speaketh of. For the Lord Iesus in saying, *They would haue repented in sackcloth and ashes*, meaneth, that they would

The last point in the second part.

would haue done it heartily and ſoundly; as theſe outward ceremonies did teſtifie ſuch a thing. And he ſpeaketh ſo, becauſe it was well knowne to them, to whom he ſpake, that they who repented vnfainedly in times paſt, ſhewed it that way, though he did not thereby iuſtifie all to be truly penitent, that vſed theſe ceremonies.

Repentance muſt be ſound, not hypocriticall.

Therefore according to his meaning, let vs learne this: that when we make account that we do repent, let vs ſee that it be true and heartie, not fained and hypocriticall. And therin we muſt ſee, that we be ſetled and ſtabliſhed, not flitting, nor off and on, as the manner of the moſt is, to offer to God ſuch cracked halfe ſeruice. Now as by repentance heere, he meaneth the whole conuerſion of a man, which conſiſteth in the pricke of conſcience, faith in Gods promiſes, and care of amendment of life; ſo muſt mens repentings be, and not be patched and pieced with ſhreds and rags of our owne deuiſing, but currant and approued, hauing all theſe three parts in it. For elſe as a ragge it will ſoone weare away, whereas it is to be preſerued, vpholden and continued, and the longer we liue, to be better teſtified that it is true and vnfained indeed.

And thus do and proſper: ſuch a foundation laid, ſhall be fit to be builded vpon proportionablie, and when wee haue thus begun, in the ſame manner go we forward, till we and all other that liſt, may ſee, that our repentance is that which is not to be repented of. And for want of this, as they who did neuer rightly begin, ſhall haue nothing whereof they may reioyce, whatſoeuer their ſhewes be: ſo they who haue begun well; yet without ſuch a proceeding, ſhall euer be readie to ſtagger, and to doubt whether they did euer rightly begin to beleeue and repent or no, which, who doth not ſee, what a continuall diſquietnes and diſcomfort it breeds? whereas they who are ſetled and commendablie go forward, ſhall hold the confidence and reioycing of their hope vnto the end. And this of the whole.

FINIS.

TWO SERMONS VP-ON ACTS 9.31.

Then had the Churches rest through all Iudea, and Galilie, and Samaria, and were edified, and walking in the feare of the Lord and the comfort of the holy Ghost, were multiplied.

HAuing in some of the former Sermons taught that Christiãs should passe the whole time of their dwelling heere in holy feare of offending God, and namely, that part of their life which is passed in outward peace and prosperity, (which blessing of God the most part doe greatly abuse;) I thought it both verie pertinent, and also profitable, to shew and set downe some examples of such as haue done so; and examples not of one man, two or three, but of whole particular Churches, who may be paternes of well vsing outward peace, and rest from persecution, and trouble to the worlds end. Here therfore, in this text I meane, (to lay out the meaning thereof,) you may see people of no long continuance (for the most of them) in the profession of the Gospell, who as they had been hardly holden vnder of trouble and persecution, in all the three places of Iudea, Samaria and Galily, and yet reuolted not from their religion, neither fainted in their hope; so now, when God gaue them a breathing time (as it were) of outward peace and rest from their former persecution, they neglected not the occasion offered them, but tooke the opportunitie *The opening of the text.*

portunitie to benefit themselues in the practise of godlinesse, to their high commendation, and to the example of all posteritie that should come after them. For they vsed all good meanes both in communion and meeting together publikely and priuately, by hearing the Apostles doctrine, and conference of the same, and euery one by himselfe in reading and prayer, to set themselues forward therein.

And by these and such like meanes they builded vp themselues in sauing and effectuall knowledge, in faith, hope, patience, loue, and other graces of God, and rested not there, but also shewed the same forth in their liues before men, with great ioy of heart to themselues. Neither was this their holy and heauenly course without fruit, for the Lord blessed it abundantly to the praise of his name in the conuersion of many. For so it is said in the text, that they *were multiplied*, that is, the number of them who were beleeuers in Christ, was encreased; the Lord adding vnto them, that is, to the Church, through the good example which they gaue; many, euen of the bad sort, which liued among them. And so the word *(multiplied)* is to be vnderstood, as in the originall tongue most clearely may appeare; and not as it is taken in some translations, that is to say, that *they were multiplied by the comfort of the holy Ghost*: for that altereth the sense of the place, which is this, as I haue said; that the faithfull were multiplied, encreased in number; other who had been vnbeleeuers before, being brought to the faith; and not as the translaters take it, that the comfort of the faithfull was multiplied. Thus much be said for the coherence of this text with the former, and for the laying out of the meaning of it.

The parts of it, two.

Now follow the parts of it, and they are generally two. The one is the setting downe of the state of these Churches, of Iudea, Samaria and Galilie at that time, namely, that they were not vnder persecution, as a while before they had been; but they had rest from it. The other part is the vse that was made of it amongst them. The vse of this peace or rest from persecution, was made by two sorts of people: the one was the faithfull and beleeuers: the other, those which beleeued not. The vse that the faithfull made of it, was threefold; the

one,

one, that they for their owne parts grew in grace and in the gifts of God. For it is said, they were edified, that is, builded vp: if ye aske wherein? the answere is, in faith and the fruits of it; as *Iude* in his Epistle wrote to the Churches, *that they should be builded vp in their most holy faith.* The second vse they made of their peace, was, that they did shew foorth the same grace and faith in their liues before men: for so it is said, *they walked* (through the course of their liues) *in the feare of the Lord.* The third was, they did by both prouide and procure to themselues a sweete and a sound comfort in their liues, (which few heere enioy:) for so it is said, *they were comforted by the holy Ghost.* The vse the bad sort and vnbeleeuers made of it, was this, that they learned by the examples of the other, to embrace the Gospell, and to be good in that time of rest from persecution, and became followers of the Churches; for they would not haue been multiplied, if the other had not been added to them.

Iude 19.

But to begin; before I speake of outward peace and rest from persecution, first let it be marked, that those Churches were before this, vnder persecution: to teach vs, that although God loue his people dearely, and can afford them his good benefits of all sorts in this life, as he bestowed the best vpon these; yet he seeth it good, to exercise them with sundrie afflictions, as he saith, *whom I loue, I correct.* And seeing Saint *Peter* saith, he doth not this, but *when need is* (for hee doth nothing needlessely, nor without cause) therefore wee must know, that it is needfull, that it should be so: yea and that also, though they be sharpe and fierie. The Lord knoweth what is best for euery one of vs. And it is meet, that wee should be well perswaded hereof also; both because we doe so soone shrinke backe, at the very hearing, that any crosses are comming towards vs, and also for that we must enter into the kingdome of heauen by bearing our part in them.

First, the state of the Churches.
1. Vnder the crosse.
Reuelat. 3. 19.
Hebr. 12. 5.
1. Pet. 1. 6.

And for these causes, and for that they are layed on vs by him who doth all things well, and for the good of his; therefore we must both stoope to them willingly, and looke vp to him who hath smitten vs, that he may heale vs. And the Lord sheweth vs many other reasons, why he leaueth vs thus to be

Rom. 8. 28.

subiect

subiect to many tribulations, though hee be not bound to shew vs any: euen for that we be not fit to vse prosperity well any long time together, and therefore that we may not bee poisoned therewith, and so perish with the world thereby, he weaneth vs from the baites thereof by afflictions. The vse of this is of two sorts. The one that we should prepare for them before, as Christs doctrine teacheth when he foretelleth that *in the world we shall haue tribulation*; and as *Iobs* example incourageth, who in the middest of his prosperity, *did looke for his change*. The other vse is, that we should *take vp our crosse daily*, and that with a willing and ready minde, as in Luk.9. 23. we are taught; and pray, that we may doe so, to the end *our ioy may be full*, as S. *Iames* promiseth it shal be, if wee receiue them in that manner. And this for the first point.

Vse 1.

Ioh.16.33.

Iob.

Vse 2.

Luk.9.23.

Iam.1.2.

Secondly, in prosperitie.

As we haue heard that these Churches had been vnder persecution, so yet, now it appeareth that they had rest from it, at this time here mentioned. Whereby God would haue vs learne, that he doth not afflict long, but as Hosea speaketh, *after three dayes*, that is after a short time, *he wil returne and deliuer:* and so *though heauines indure for a night, yet ioy shal come in the morning. For he will not suffer the rod of the wicked, to lye alwaies vpon the lott of the righteous, lest they should reach forth their hand to iniquity:* But further he blesseth them oft and sundrie wayes, more then is easily perceiued; both that it may be seene that godlinesse is not without reward, no, not in this life, and also that God can afford good things vnto his seruants, though he sometime afflict them.

Hos.6.2.

Psal.30.5.

Psal.125.3.

And to come to particulars, he giueth freedome from persecution, and sendeth outward peace, whereby we may *liue safely; vnder our vine, and vnder our figtree*, as it was in the dayes of *Salomon*. Which benefit if we haue so long enioyed, and yet cannot price it in any sort, according to the value of it, but count it common; wee may aske of them who are or haue been in the heate of persecution, who can readily tell, how much this peace and rest from persecution is worth, how many precious liberties it holdeth from vs, and how many good things it depriueth vs of: All which we partake, who haue freedome from that persecution, and enioy this outward

1.King.4.25.

The benefit of prosperitie and peace.

outward peace which I speake of. Among the which, these are none of the smallest, that as wee enioy our habitation peaceably thereby; so wee haue the benefit of the vtterance of our commodities, and the exchange of our wares, and safe trauelling from place to place; all which bring freedome from feare, and other vnquietnes. And, which maketh all these to be fauourie, and to be enioyed with more sweetnes by this freedome from persecution, where wee liue vnder a Magistrate, that is a maintainer and defender of true religion; we enioy also the benefite of the Gospell truly preached, which is the pearle so highly prized by our Sauiour. Mat h. 13.45. Whereas in domestical at home, and forraine warre abroad, as also in persecution, all these commodities are wanting. In the booke of Iudges wee reade, that *when there was no King in Israel, euery man did what seemed good in his owne eyes.* Iudg. 17.6. *In the daies of Iael the high waies were vnoccupied, and the trauellers walked in by-waies,* for feare of the enemies, Iudg. 5.7. *the townes were not inhabited.* And in the desolation of Ierusalem, as we reade in the Lamentations, *she was left solitarie, Iudah was carried away captiue: the waies of Zion lamented, because no man came to the solemne feasts,* Lam. 1.1.4. as they had been wont to come vp with mirth and ioy, Psal. 42.4. *all her persecuters tooke her in the streights.* By which it may be seene what a benefit, peace and freedome from persecution is: which should cause vs when we may enioy them, to studie to doe all the good that wee may possibly, in them; which only is to make the right vse of them. And so did the Churches here, when they had them but a while.

But what haue we done in the golden dayes of our peace, for these fifty full yeares inioyed? It may truly be said, it hath bin worse with the most part, then if they had bin wanting. For then should there neuer haue such foule and horrible sinnes bin committed, as through and by meanes of peace and prosperity, al places well nigh haue been tainted with. Besides many haue neuer the more peace with God, for all *Note.* the peace that hath been in the land, neither once looke after it: no, nor with men, saue in euill; otherwise at warre: no, nor in their owne houses, but are at strife and contention, in

brawling

brawling and railing euen betwixt man and wife: nor with themselues, which is most diuelliſh. What quietnes haue many, but when they haue what they would, and while their lusts be satisfied (which peace forsaketh them in euery blast of affliction) else, they are euer vnquiet, and vexed within themselues, for euery thing that goeth against them. But seeing the vses of outward peace are set downe in the text, I wil follow that, in the laying out of them.

The second part. What vse the godly made of their peace.

1. They were edified.

To begin with them therefore, it is said first, that they did edifie and build vp themselues. In what? It must needes be, that the holy Ghost meant in such inward grace, as inabled them to shew it foorth outwardly in their liues before men, as the feare of God, knowledge, faith, hope, care to please God, and such like; in which, it is said after, they walked amongst men. And therefore outward duties cannot bee meant thereby, seeing the performing of them was another vse of their peace, spoken of afterward seuerally by it selfe. And how did they build vp themselues thus in grace? It was by vsing all holy meanes for that purpose, both publike and priuate, as the hearing of the Apostles doctrine, praying, and vsing other godly fellowship together. So that this is as much as if it were said, that they vsed all diligence, and armed themselues now while God gaue them this little breathing from persecution; that so by their confidence, pure heart, good conscience, loue, and patience, and other grace, they might be fit to leade a godly life in the world with ease, and strengthen themselues against falles, and the baits of sin on euery side. And it is manifest to all of vs who can iudge, that by such meanes, and a sound ministerie, watching, praying, and the like; the Church of God can grow in grace, and no otherwise. And that they did thus it is apparent, by that which we reade in the second of the Acts, where it is said, *that they were daily in the temple, and continued in the Apostles doctrine, and fellowship, and in breaking of bread, and prayer.*

Acts 2. 43.

And this vse should all true particular Churches and people of God make of their libertie of peace, and of liuing free from persecution. From the which God hath a long time freed

freed many of his good seruants in this age, howsoeuer some are much and oft vnder the crosse, yea and that right heauie and sharpe; such therefore should glorifie God by bringing forth fruit, not in a common sort, yea al possible good should be done of them, and not omitted. For as for priuate lets, and those which are vsuall; may more easily be ouercome (either inward corruptions, or outward ill examples, or other discouragements) as long as the word of God may haue free passage to be sincerely preached.

But if outward peace alone be counted so great a benefit, and such holy and fruitfull vse made of it, then how much more should we thinke so, when that one is accompanied with abundance of other good things? when health, wealth, friends, and fauour of the godly shall go herewith, and meet altogether in one person, what manner of people ought such to be in all godlinesse? And how God looketh for it that it should be so, that place of Deuteronomie doth liuely shew: Where *Moses* saith, that *we must serue the Lord with all ioyfulnesse and a good heart, for the abundance of all good things.* The meditations of such mens harts should be acceptable to God, and to follow the metaphor of building vsed heere, a little; the people that is so blessed of God, should do as builders are wont: that is, to pull downe the ruinous corners, & set vp new frames in their roomes: so should Gods seruants plucke downe the old ruines, and breaches of their corrupt hearts, as anger, wrath, impatience, bitternesse, and such like vncleane lusts, and set vp mercie, tenderheartednesse, loue, zeale, faith and such like.

Note.

Deut. 28. 47.

Psalme 19. 14.

Yea and more particularly, according to the diuers ages of Gods children, they should exercise themselues: that is to say, the tender consciences and yong beginners should haue their thoughts and meditations about the fauour of God, desiring aboue all things to be assured of it: the middle aged Christians, and such as are somewhat stayed in faith and the feare of God, should chiefely be occupied in striuing against their lusts, and fighting with them: the ancient and experienced, who haue done both these; should much be taken vp in calling to mind, what they haue heard of Gods manner of

How all sorts should be occupied in the time of their peace.

dealing

dealing in guiding his Church, and the fruit thereof, and in declaring to other, and what they haue ſeene and found themſelues worth the reporting, to be in the ſeruing of God, that thereby they may be encouraged to walke fruitfully and circumſpectly ſtill, as they did long before, and not to be *led away from their ſtedfaſtnes in* their Chriſtian courſe, *by the error of the wicked*, as hauing found that courſe by long proofe, to haue been the moſt gainfull of all other vnto them. Theſe vſes and the like, all ſorts and ages of Gods people, ought to make of Gods bleſſings towards them, and of freedome from trouble.

2. Pet. 3. 17.

The right vſe of peace little looked after.

But do the people of this age thus? (for that were a kind vſe of peace, and his other benefits, and would well become them). No, for in this land theſe fiftie yeeres now fully paſſed, what knowledge might haue been? ſo that one might haue been able to teach another, and there might haue been that grace of the ſpirit, which might haue ſeaſoned Chriſtians hearts no leſſe ſenſiblie then the dew doth moiſten the mountaines. So that our Church might haue been a paterne to others, as the Theſſalonians *were examples to all that beleeued in Macedonia and Achaia*, and it might now haue been verified, if euer in any age ſince the Apoſtles time, that out of the bellies of beleeuers might haue *flowed riuers of waters of life*; whereas (except ſome perſons heere and there) there is great ignorance, vnfaithfulneſſe, hollowneſſe, ſecuritie, vncharitableneſſe, maliciouſneſſe, and what not of that kind? I ſpeake not of the diſorders of life (for they are more fitly to be reprooued in the next vſe, which the Churches made of their peace) but of the groſſe diſtemperatures of the heart: for although theſe times of proſperitie and peace, haue been the fitteſt ſeaſons for men to encreaſe in goodnes and grace; euen as the haruеſt is to gather in the corne: yet whether we enquire into particular Churches or perſons, we ſhall find nothing more true then this; that peace and plentie haue poiſoned (for the moſt part) the enioyers of them.

1. Theſſ. 1. 7.

Iohn 7. 38.

Euen Gods children are ouertaken with this ſinne.

But if the people of God, whom I teach now to make this vſe of his bleſſings, were not wound in by the diuels cunning ſleights among the reſt of the world, it were the leſſe maruel:

but

but euen they cannot be ſholed out from them, but haue their teeth ſet on edge with their courſes by liuing among them, and beholding how they runne headlong into all exceſſe, by meanes of their proſperitie; ſo that euen they forget their couenant made with God, that is, that they ſhould endeuour to vſe ſoberly in this preſent world, all their lawfull liberties, till with ſhame and ſorrow afterward, they are faine to returne againe to repentance. And thus many euen of them not holding gouernment ouer their hearts, breake out into offenſiue life, and become eye-ſores to their brethren, who will not be pent in, to keepe the bounds of vnoffenſiue walking, till experience conſtraine them to wiſh they had been wiſer, and before their ſtraying out ſo far, to haue kept themſelues well, while they were well. And this teacheth vs, that *Moſes* ſaw good cauſe to giue this warning to Gods people, when they were to go to the land flowing in abundance of Gods bleſſings, out of the barren wilderneſſe, ſaying, *When the Lord hath brought you into that land, with great and goodly cities which ye builded not, and houſes full of all manner of goods, which ye filled not; and welles digged which ye digged not, and vineyards and oliue trees, which ye planted not; and when ye haue eaten and are full; beware leſt you forget the Lord which brought you out of the land of Egypt, out of the houſe of bondage.* Deut.6.10.

Now to make vſe of this in few words, both we of the Miniſterie firſt, and then you the people; conſider how little the like admonition hath preuailed with many of vs. For to ſpeak of our ſelues firſt, how many, when they were ſchollers in the Vniuerſities, haue taught themſelues and others, (as I haue heard it from ſome of them, my ſelfe being then a ſcholler in the Colledge) that a ſtudent hauing *a bed, a table, a ſtoole, and a candleſticke* to furniſh his chamber, meaning neceſſarie implements and prouiſion, ſhould attend diligently to his booke, and to the duties of his calling, as hauing ſo good encouragement. And ſo haue many done there, verie commendablie to the good example of others, and the benefit and comfort of many; who (yet) when they haue afterward been conueniently placed in the countrie, with large prouiſion, *Miniſters faultie herein.* 2.King.4.10.

prouision, and good allowance, entring vpon liuings, which they neuer toiled themselues, nor paied for, (I speake of such, for else their sinne is double) when (I say) they haue bin thus bountifully prouided for, they haue not made their studie and care of preaching for the peoples saluation, their geateſt delight, (which yet if I know any thing, or if they taught well in their Colledges) should haue been: the Apostle teaching such, that they should *attend to reading*, that so they may the better attend to exhortation and doctrine.

1. Tim. 4. 13.

But they haue, as commoditie hath come in, and waxen sweet, as fast laid aside their dutie of labour, and care taking in their Ministerie, and haue embraced the world with *Demas*, they soon became vnfit to draw others out of the world, who lay drowned in it themselues, but rather by their example, held them faster in it, and so haue decayed in their fernent zeale and loue of preaching, and in other gifts of God, that they rightly verified the Scripture, which saith, *from him that hath not*, that is, who vseth not well the gifts which he hath, *shall be taken away, euen that which he hath*; at least, that which it seemeth he hath. And this without standing long vpon it, proueth that many of vs Ministers, haue not made this first vse of our many blessings of God, which the Churches heere mentioned made of their peace and freedome from persecution.

2. Tim. 4. 10.

Luke 8. 18.

People also iustly reproued.

Now to say somewhat of the people who feare God, what vse they haue made of prosperitie and the blessings of God, what great commendation thinke we, may be made of it? For excepting some few, who may truely be called *Gods remembrancers*, who as *Moses*; *stand in the gap*, to hold the wrath of God from breaking in more suriously vpon vs, by their daily and feruent prayers, & care that they haue, for the peace & welfare of Sion (the number of whom God vouchsafe to multiplie among vs): besides those few (I say) what great matter can be said of the rest? For euen the most of them, who haue the Gospell preached among them both purely and painfully, what heartie loue haue they to it? what power hath it ouer their affections? how few are cast into the mould of it, to be made humble, lowly, vpright, innocent,

Psalme.

zealous,

zealous, mercifull, kind; and on the contrarie to cast vp the vnsauourie gorge of their rebellious corruptions?

Oh how few of them haue plied the meanes with such reuerence and diligence, that they may testifie that they haue growne in knowledge, faith and other grace, but haue rather employed themselues wholly about the flitting & vanishing profits and pleasures of this present life, as though they had not been borne to farre more excellent ends and purposes? Oh how doe many forget themselues, when they thus lie drowned therein, till God do by some great afflictions draw them out of them to true repentance, and thus trifle out a deale of precious time, which should haue been redeemed to farre better and more precious vses.

And thus it appeareth how far both Ministers & people are from making this vse that the Churches did, of their peace, although they haue many other blessings withal. And yet as little as it troubleth them, it may easily be seene what a great sinne it is, as many other wayes, so this one especially, that the diuell himselfe affirmeth, that it is no maruell though such feare God more then others, who liue in prosperitie, and are free from sore afflictions: for thus he saith, (when God commended *Iob*, as a man that feared God and departed from euill) *Doth Iob feare God for nought? Hast thou not been a bulwarke to him? thou hast blessed the worke of his hand, and his substance is encreased in the land:* whereby we may see, that they haue much to come against them, who in their prosperitie serue not God. And this be said of the first vse of peace and freedom from persecution, and what we ought to learne thereby. Iob 1.9.

THE SECOND SERMON VPON THE SAME TEXT.

The second vse of their peace. They walked in the feare of God.

TO proceed now, the second vse which these Churches made of their peace, followeth; and it is this: that they approued themselues to men outwardly by walking in the feare of God, as they were before commended for growing in grace inwardly before God: they professed that they feared God, by liuing godly through the whole course of their liues. The feare of God is an excellent gift of God, and a strong bridle to hold from sinne: I meane not that terrible feare, which *the spirit of bondage* worketh, but that child-like feare that *Salomon* speaketh of, saying, *Blessed is the man that feareth alwaies.* This feare to preuent sinne to come, and trembling for sinne past, are as the two eye-lids to the eyes, to keepe away danger from the soule. And this feare is the beginning of wisedome, and the continuance of it is the continuance of wisedome; and if this be waneing, all grace is wanting also.

Rom.8.15.
Prou.28.13.
Prou.15.
Deut.5.29.

To walke in the feare of God, what.

But to walke in this feare of God, is a further thing. For that is a shewing before men that we haue it, and a reaching out of the fruit of it, and a declaring of the beautie and excellencie of it, in the sight of men. For it must not onely be in vs, but professed of vs, that we are not ashamed to testifie to all, that we feare to offend, how little conscience soeuer others make of dutie, and that we are content to heare of it, if any can conuict vs of the contrarie: which I say not, as though we should seeke to seeme better then we are, (which hypocrisie God abhorreth) but yet that we should be lights vnto others, as we are commanded; and as *Paul* professed of himselfe, saying, among those who had accused him: *I haue in all good conscience serued God vntill this day.*

2.Cor.12.6.
Matth.5.16.
Act.23.1.

And in this feare of God *Ioseph* declareth that he walked

as

as throughout his life, so at those times when he had sore tentations to the contrary; one, when his whorish mistresse did so vehemently allure him to wickednes, whom he resisted by the helpe hereof, saying, *how can I doe this great euill and so sinne against God?* The other when his brethren after their fathers death feared that he would be reuenged vpon them, to whom he answered, *am not I vnder God?* or doe not I feare God? as if he should haue saied, dare I by any such doings prouoke God? So that by all this which hath bin said, it may easily be gathered, that we are not to rest contented with the well ordering of our hartes alone, but we must also testifie it, by the gouernment of our liues. Gen.39.9. Gen.50.19.

And this is the second vse that these Churches made of their peace, and rest from persecution, which is commended by the holy Ghost to all true Christians to follow them in, and to teach them, that when God enlargeth their liberties, and multiplieth his blessings vpon them, they should not, as the men of the world doe, eate and drinke, and sleep, and play, as though they should neuer be called to their account for the mispending of their time, and the ill vsing of his benefits: but rather they should know, first that all Gods good blessings are talents committed to them of their heauenly father, and therefore that they should occupy them carefully and faithfully, till he come to demand how they haue vsed them, and what good they haue done with them. And secondly, that they should consider, that it is the very end why God hath freed them from many great calamities, and set them at more liberty then sundry others of their brethren, to the end that they may thus honour him with a godly and a fruitefull life, which they that want them, can hardly doe. So that although he is not a Christian, who is onely one in outward shew, as *Paul* speaketh of the Iew: yet whatsoeuer inward grace men haue, it must be testified by forsaking all sinne outward, and by a godly life, both in their word and deed. Rom.2.28.

This did that noble gouernour *Iosua* with high commendation regard, and this vse he made of Gods fauours, that as in godly zeale and other grace inward he excelled others,

so he professed boldely, that whatsoeuer others did, in and a-
Ios.24.15. bout their religion; *he and his house would serue the Lord.* And the example of *Dauid* was whiles he liued, of great force, and to this day an example worthy to be followed. Who when
2.Sam.7.2. he saw, that God had giuen him rest from his enemies on euery side, he could not tell how he might sufficiently rest and content himselfe in shewing himselfe thankefull, and therefore resolued to builde an house euen a temple to the Lord, for all the people to worship him in. And al such as haue duely considered, and throughly weighed Gods louing, kindnes to them, haue euer thought it their duty to *consecrate themselues wholly both soule and body*, (as the Apostle also wisheth,
Rom.12.1. and earnestly exhorteth,) *vnto the Lord.*

Which practise in men, as it is the most beautifull sight to behold, (as *Balaam* was constrayned to say of Gods people,
Num.24.9. *how goodly are thy tents, O Iacob, and thine habitations, O Israel,* so it is blessed to themselues who are such, and to those who wish well to them, according to another of his prophecies, where he sayeth, *blessed is he that blesseth thee and cursed is hee that curseth thee.*

But doe we make this vse of our peace and other fauours of God which we inioy? to professe our selues such as indeuour to walke vnoffensiuely and without reproofe, in the middest of a froward generation which hateth to be reformed? And they who go indeed for beleeuing Christians, and are so counted, doe they glory in nothing more then in glo-
1.Tim.4.12. rifying God? Then should their innocency breake forth as the light, and their vprightnes shine as the noone tyde. Then should such be *examples in communication and conuersation*, to the shame of their enemies and accusers. As God be thanked some doe, and yet acknowledge themselues in humility to be farre frō that they ought to be, that is, vnprofitable seruants. But howsoeuer they who beleeue in Christ, are carefull to doe good workes as occasion shall be offered, yet if they should not be commended, till the ignorant and profane should doe it, they were not only like to go away with little allowance, but euen with great disgrace and reproch: seeing they count the best, the worst, and haue no other cause to

speake

ſpeake il of them then this, that they be ſo vnlike themſelues in euill, As S. *Peter* ſayeth; *therefore they ſpeake euill of ſuch, becauſe they walke not after the ſame exceſſe of riot, that they doe.* 1. Pet. 4. 4. But (to ſay no more of this) it may appeare, that they which make right vſe of their peace, and other ſweet benefits, which God beſtoweth vpon them, are herein commendable, that they not onely haue the feare of God in their hearts, but they are as carefull to walke in it, through the whole courſe of their liues.

The third vſe. The comfort they found, as a fruit of the two former.

It followeth in the next words, that as *they walked in the feare of the Lord*, ſo did they alſo *In the comfort of the holy Ghoſt.* For ſo are the words to be red, as I haue ſaied before, not as in ſome tranſlation they are ſet downe, namely thus: (And were multiplied by the comfort of the holy Ghoſt) but they ought not ſo to be taken, neither is this reading according to the Greeke coppy. Therefore to follow the firſt tranſlation, the third vſe that they made of their peace is ſet downe, namely that they paſſed their dayes, and walked through them comfortably, and in ioy and gladnes of heart. And in theſe words note two things. The one is the vſe they made of their peace, namely that they liued comfortably. The other; how or by what meanes they did ſo: for we know that all ſuch as liue in peace, and haue reſt from perſecution, do not for all that, liue comfortably. The meanes whereby they obteined it was their godly life, for they building vp themſelues in grace, and walking in the feare of the Lord, did thereby obteine this alſo, to liue comfortably.

Two things to be obſerued here.

The firſt, that they liued a comfortable life.

By the firſt of theſe two, we all, who profeſſe the feare of God, are taught to make this vſe of our freedome from great affliction and trouble; to liue ioyfully, and to delight our ſelues in the Lord, and in his al ſufficiency. Which thing one would thinke, is more then God would affoord vs. For there is no greater bleſſing inioyed in our life, then to reioyce aright, and to liue comfortably, we ſee how greedily al earthly delight and pleaſure is laied for, and imbraced: and yet it is all but a ſhadow of this that I ſpeake of, euen as this holy and heauenly ioy is but a glimpſe and taſte of that which is eternall. And but that the Lord hath giuen this liberty, nay

commandement, to seeke this ioy, we might easily be perswaded, that it is aboue our reach, and not to be inioyed of vs in this vale of misery wherein we liue. And yet as great a gift, and as precious as it is, he is forced to hire vs to it by promises and incouragements, as in the Psalme, saying: *delight thy selfe in the Lord, and he will giue thee thine hearts desire:* As though he would shew, that of our selues, we hasted not after it, but held backe from it. Also Saint *Paul* to the Philippians thus writeth, so that men be willing to reioyce in the Lord, and so to imbrace the true ioy, they may hold it as long as they will, euen alwayes without loosing. The which two Scriptures if they be duely considered, doe shew, that although the people of this world preferre the vaine pleasures of this life before the best things, yet of Gods seruants this spirituall and holy reioycing is principally to be regarded, and cared for. And that doth so much the more commend the examples and practise of these Churches, for ẏ in the time of their peace, they so laboured this point, namely, to seeke for the ioy which the holie Ghost worketh, insomuch that their commendation is set downe vnto all posterity. And to say the truth, what should more be regarded of vs, then to follow their example, and to prouide, whiles we may liue in outward peace in the world, that we may be comforted in God and make our dayes, which otherwise are euill, to be pleasant and sweet, by abiding in his loue, which maketh all things sauoury and sweet, which we goe about, or take in hand?

Psal.37.4.

Phil.4.4.

Ioh.15.10.12.

Men neglect the sweet liberty that God offereth for that which is worse then nothing.

And if we neglected so weighty commandements as this is, that we should *reioyce in the Lord*, If (I say) we neglected this for greater and weightier causes, it were another matter, but what is of like weight vnto it? or what is to be so much desired, as that we may liue in sound comfort from day to day? whereas yet, we who lose our part therein, (which with Gods good allowance and liking we might inioy,) wee cast it away and reiect it for moone shine in the water, as they say, euen for nothing, nay for lesse then nothing, euen for the pleasing of our selues in that, which is not a shadow of pleasure to him that can iudge, and thereby make our selues as ridiculous

diculous as *Esau*, who for his belly, lost the greatest benefit, and for a messe of pottage, the kingdome of heauen. For if we duely consider it, what is it that men preferre before this precious iewell of sound ioy, but the *pleasures of sinne which yet last but for a season?* as whorishnes, deceiuing, and oppressing, enuy, reuenge, &c. which are properly so called: the dreaming of the painted felicity of this world, and drowning themselues in it, till they be meerely besides themselues by it, though I say not for all this, that dealings in the world, be in their owne nature, euill. Gen.25.33.34. Heb.12.16. Heb.11.24.

A man would thinke, that except people were bewitched, they meeting with so many calamities, as make their liues euen wearisome to thē, and bring thēselues to their wits end, should seeke out, if there were not some way to abate their sorrowes and vexations, and if they know how and can finde any, then to ease themselues speedily without any stay. Also, whē they see, that they walke among many poysoned allurements, which they cannot but be snared, and deceiued with; and yet sting as the serpent and Cockatrice, when they haue their fill of them, who would thinke, but when by experience they had found it so, that they would be wise after, and beware of being in like manner carried to their accustomed baits, being their bane? but being stung, a man would thinke they would seeke to be healed; especially knowing that there is such a soueraigne medicine, as this heauēly comfort is, that I speake of, to heale al anoyance whatsoeuer, yea and is it selfe able to giue them contentment aboue all other delights. *What need we haue of spirituall comfort.*

But when they shall not haue wisdome to helpe themselues against these two so sore anoyances, namely; calamities, to moderate and asswage them, and vaine pleasures, to renounce them, (as this one reioycing in God will do both,) what wilfulnes or rather madnes may it be accounted? And yet if it were the case of professed euill men only to do thus, it might be the lesse marueiled at; but when better then they, yea euen such as desire to be reckoned among the best, shall thus be besotted, and thus disguise themselues, to thinke, that because they liue among thē that do so, they must needs be like vnto them: how can this be sufficiently bewailed?

Now if we haue not this care and wisdom, to prouide wel for our selues when we may, and to seeke to serue God with ioy and gladnes, (without the which our life is not so much as a shadow of a life, but the best that can be inioyed, is but a dainty misery,) how are we like to care for others; our owne especially, to the which (yet) we are streightly bound by the commandement of God? But of this vse of their peace, namely that they atteined thereby to a sweet and comfortable life, and how we by their example should make the like vse of ours, thus much.

The second: how and by what meanes they atteined to such a comfortable life

The next point to be considered (as in the entring into this third vse was mentioned) is, how and by what meanes they made this vse of it. For all haue not this sound comfort in their liues, who are free from persecution, and haue outward peace in the world. And how this came to passe, is shewed in the text: namely, that they builded vp themselues in grace, and walked in the feare of the Lord, and hereby were comforted by the holy Ghost, which, to set it downe more plainly, is thus much. They liued godly, and therefore they liued sweetly and comfortably. This point though it be most cleare in it selfe; yet the blinde multitude are of a contrary iudgement, yea they fight, with tooth and naile, (as they say) against it; vpholding among them, that the pleasant life hath no greater enemie then godlines, and therefore this must be well proued.

The godly life is the onely sweet life.

To this purpose, read that saying of *Dauid* to *Salomon* his sonne a little before his death. His wordes are these. *I goe the way of al the world, be strong therfore and take heed to the charge of the Lord thy God, to walke in his wayes, and keep his statutes, commandements and iudgements, and his testimonies, as it is written in the law of Moses, that thou maiest prosper in all that thou doest, and in euery thing whereunto thou turnest thee,* what doth he here teach to be the direct way to prosper, but the looking to the charge which God giueth, that is, to liue godly? And what differs his speech from the Lords owne word in Deuetronomie? For thus he saith, *this people hath saied well all that they haue saied. But oh that there were such an heart in them, that they did feare me, and keepe all my commandements*

1. King. 2. 2.

Deut. 5. 28. 29.

alwayes,

alwayes, that it might go well with them, and their children for euer. Loe, what is mens prospering, ioy, or well liking in their liues, but that which riseth from hence, that they resolue to liue godly? Agreeing with that which *Paul* speaketh; *This is our reioycing, euen the testimonie of our conscience, that in simplicitie and godly pureneſſe, we haue our conuersation in the world.* 2. Cor. 1. 12.

By all which testimonies it is cleere, that the godly and Christian life is the only sweet and comfortable life, which is worthie to be marked to the shame of all such, as barke against the innocent and holy seruants of God, affirming that none are worse then they, that I say no more. And secondly to the no lesse shame of them, I note it, who patch vp and peece their comfort, they care not with what shreds and fragments of their owne vaine and fleshly desires, banishing away godlineſſe, as that which in no wise can stand with their delights. And thirdly, it might please all such as maruell why some cannot bee content to serue God as others, euen the most do, to take answere from hence; that there being no found comfort but in godlines, they desire to liue comfortablie; though it be to the little liking of such as maruell at them. *Note.*

And this comfort is so much the more precious by this, that it may continue, and cannot be taken from vs; according to that which our Sauiour saith, *This ioy shal no man take from you.* And further also, becauſe the godleſſe can haue no part in it, neither be partakers of it. For so saith Saint *Iohn*, *None knew what that song meant, but the hundred and foure and fortie thousand which were redeemed from the earth.* And so saith *Salomon*: *The heart knoweth the bitterneſſe of his soule, and the stranger shall not meddle with his ioy.* But this be said of the third vse which the Churches made of their peace; and consequently of all the three vses that the godly made thereof. Iohn 16. 22. Reuelat. 14. 3. Prou. 14. 10.

Now it followeth, to see how euen the bad sort vsed it. For the holy Ghost teaching that the Churches encreased and were multiplied, sheweth that it was by this that they were added vnto them, and brought into the way of saluation, *The vse that the bad made of peace.*

They were conuerted to God, and ioyned to his people.

on, who were before farre from it. As if he should say, euen the bad, while the Churches had rest, were mooued and drawne by the examples of the godly, to follow them and to do as they did: that is to say, they heard the word of God, and they ioyned themselues in fellowship with them, and the Lord wrought thereby in such wise, that they disclaimed their former euill course, and were conuerted vnto him.

This is a most famous and notable example, to teach euen the bad how they should behaue themselues in the dayes of peace, and what vse God looketh, that euen they should make of it. They haue not libertie to liue as they list, nor to trifle out their precious time as though neither any good were to be done in it, and as though they should giue no account how they haue passed it. But that they should look vpon them whom God hath set as examples among them, to be moued thereby, to be out of loue with their owne course, and to like the good which they see in them, and long to haue their part in it.

For to this end, doth the Lord raise vp many good examples in sundrie places, and giues them ofttimes peace, to the end that when they haue both these, with the pure preaching of the Gospell, they may haue nothing to complaine of, why they should not embrace the Christian course, as others do. And therefore the estate of all such is dangerous in no common sort, who neuer aske wherefore all these good examples serue, but rather scorne and dislike them, or at least haue no fellowship with them.

Encouragement to the bad to returne, and seeke after God.

And againe, if any who as yet sauour not the precious Gospell, should thinke that they shall neuer profit by it to come to faith and repentance; they are to know, that not only they may, but also that God looketh for it at their hands. For why did God giue *Ahab* great victories ouer his enemie *Benhadad*, but to the end hee should know the Lord to be God, and acknowledge him, beleeue in him, loue and feare him? And did God prouoke him, an Idolater and wicked man, to forsake his euill way, and will he reiect other who would draw nigh to him if they durst? No, God is readie to receiue, yea he seeketh such as flie from him, and which wan-

der

der out of the right way, yea, and *beseecheth them to be reconciled to him*; so that none shall need to feare that God will turne from them, if their chiefe care be that they may turne to him. 2.Cor.5.19.20.

And seeing I haue gone so farre in this matter, I will proceed a little further, and put on the person of such as are yet in darknesse, and would willingly see light. Such (I know) would aske, how they may come home, and be receiued into the fauour of God. To such I answere: they must be mooued by the reports of them who are in Christ alreadie, and be perswaded, what beautie is in the Gospell, how precious it is, and how many, who haue been farre off, haue by the power and perswasion of it, come home to true repentance, as the Publicans and great sinners, who heard our Sauiour preach to them. *How they should do it.*

Secondly, they must heare the word of God diligently, as *Salomon* willeth; that they who will be blessed, should *watch daily at wisdomes gates, and giue attendance at the postes of her doores*; yea and further, they must with the good people of Berea, *receiue the word with all readinesse*. They must also draw to good companie, as *Paul* cleaued to *Barnabas* at his conuersion; and the people, both Iewes and Gentiles, who embraced the Gospell, did, whereseoeuer he preached. And by these meanes God worketh so in those whom he will saue, that he changeth their hearts and maketh them new persons. Prou.8.33. Act.17.11. Act.9.27.

For though many people haue sundrie kinds of lets to hinder them from beleeuing, yet they to whom God hath a fauour, he will draw them by some excellent thing that they heare, or by means of some doubt that troubleth them, of the which they desire to be resolued; that they shall not breake off their hearing, till they receiue that chiefe and most excellent light by preaching, which bringeth contentment, and resolution of that which did most trouble them, and that is, faith vnfained. And this is that which ought most of al to occupy and take vp the minds of vnstaied persons, who haue no sure hold of eternall life: and this is the vse which they ought to make of their liuing in peace, and beholding the good example of those who are better then themselues: to waite in their

their hearings, and long for this, namely, that they may know they shal be saued. As for al other taking vp of their thoughts and desires, the best of them are but deceiuable, that I say nothing of further mischiefes which they bring vpon themselues.

But doe the common sort of the ignorant and prophane make this vse of their peaceable liuing among Gods seruants? Indeed, God be praised, some do, for how should the number of penitent persons otherwise grow greater daily? But for the most part euen where the Gospel is purely preached, they looke after no such thing, but as though they knew not to what end God hath set godly Christians among them, they giue them leaue, euen they who are of the forwarder sort of them, to walke alone, rather then to conuerse and haue fellowship with them; but some thinke, other speake euill of them; and (which is worst of all) because they are such: which sort of people for the most part grow hardened, and waxe worse and worse: so farre it is off, that they take good by them. And this be said of this latter sort who liued among the godly, what vse they made thereof.

FINIS.

FOVRE

FOVRE SERMONS VPON PHILIP. 4.4.

Reioyce in the Lord alway, againe I ſay, reioyce.

NOw I adde this as the laſt text of the reſt, to ſhew you, ỳ they who obey the former doctrine may be ioyfull perſons: and therefore a ſeaſonable time it is now to teach ſuch doctrine, and ſo to ſtand vpon the vnfolding of this exhortation. It is a dutie much iterated and ſtood vpon by this Apoſtle, in other of his Epiſtles; but eſpecially in this: in euerie chapter whereof, either by his owne example or by ſpeciall precept, he ſtirreth vp to this reioycing. In the firſt chapter verſe 18. Chriſt was preached, and therefore he did, and he would reioyce, chap. 2.17.18. he reioyceth, and reioyceth with them, and wiſheth them to reioyce, and reioyce with him. In the 3.1. *Furthermore, my brethren, reioyce in the Lord*; and yet heere againe, *reioyce in the Lord*, and that with a double exhortation, *againe I ſay reioyce.*

And the Apoſtle Saint *Iohn* 1. Epiſtle 1.4. profeſſeth, hee wrote his whole Epiſtle to this end, that he might repleniſh and fill vs with this ioy; *and theſe things*, that is, this whole Epiſtle, *I write vnto you, that your ioy may be full.* And we are not to thinke, that theſe excellent Apoſtles would haue taken ſo great paine, in often exhortation to this dutie, and writing ſo much to this end, but that it is of eſpeciall waight and moment; & indeed ſuch is the neceſſity of it: that without it, we cannot performe any good duty well; whether it be of

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our particular calling, or of our common calling, as we are Christians: no place, no time, no dutie may be without this ioy, whereunto we are in these words exhorted; as hereafter in the particular handling of them, I shall haue iust occasion to shew.

To come therefore more neere vnto the matter in hand. The occasion of this exhortation by considering the circumstances which go before, and which follow after, should seeme to be, both to confirme and arme them the better against the iniuries of false teachers, or whatsoeuer trouble else: and to prepare them to the duties whereunto he after exhorteth them, of moderation, patience, confidence, &c.

The diuision of the text.

In the words themselues, we are for orders sake to consider them as they lie. First, the exhortation it selfe. Secondly, the iterating or doubling of it. And the exhortation is fully laid downe in these words, *Reioyce in the Lord alwaies*; redoubled in those that follow, *againe I say reioyce.*

In the first exhortation as also in the second, (for they are both one) and that which is not fully set downe in the second, is to be supplied out of the first. In both of the exhortations, I say, are to be obserued these principall and especiall points. First, who it is that exhorteth, saying: *I say vnto you,* 1 *reioyce.* Secondly, whom he exhorteth, and that is the Philippians, whom he called in the first verse, *louing & longed for* 2 *brethren.* And also thirdly, whereunto he calleth them, that 3 is, *to reioyce:* which is first limited by the manner, in God, that is to say, reioyce in God: secondly, enlarged by this word alwayes, saying, *reioyce alwayes.* Of these briefely in order.

The first point: the person that maketh this exhortation.

And first for the person, he was such a one as did as well practise this dutie, as exhort these to the practise of it. In the third chapter, 17. first he propoundeth his owne example; *I reioyce, and reioyce with you:* and then in the eighteenth verse he exhorteth them *to reioyce, and to reioyce with him:* and by diuers other places, both in this Epistle and others, I could easily shew, and shall haue occasion to shew afterward; that the Apostle was as well a forward practitioner of this duty, as an earnest exhorter of others vnto it: he himself was filled and

repleniſhed

repleniſhed with ioy, and then he laboured to fill and repleniſh others with it. Hence then by the example of this our Apoſtle, we are taught an excellent duty, and that is; looke what we exhort and perſwade others vnto, wee exhort them according to the rule of our owne practiſe. *Doct.*

It is not for a drunkard ſo continuing, to exhort to ſobriety: for a glutton to exhort to temperance: nor for an adulterer and vncleane perſons, to exhort to chaſtity: nor for a ſwearer, ſo continuing, to reproue ſwearing: nor for an impenitent man to perſwade to repentance: theſe exhortations, though good in themſelues, in the mouthes of ſuch men, *are but parables in the mouth of fooles*: that is, as *Salomon* compareth them, Prou. 26.9. as thornes in the hands of drunkards, they hurt both themſelues and others with them. And therefore Pſalme 50. the Lord asketh of theſe men, *what they haue to doe to take his word*, and theſe good exhortations *in their mouthes*; *and hate to bee reformed* by them? And this Apoſtle in the ſecond to the Romanes, earneſtly reaſoneth againſt this kind of men, ſaying: *thou that teacheſt another, teacheſt thou not thy ſelfe? thou that teacheſt a man ſhould not ſteale, ſtealeſt thou? thou that teacheſt a man ſhould not commit adultery, doeſt thou commit adultery?* as if he ſhould ſay, if you teach theſe things, you ſhould not practiſe the contrary; or if you will doe the contrary, ye may not be teachers of them: but firſt we muſt haue receiued the grace our ſelues, and then labour to communicate it to others. Pro.26.9. Pſal.50.16. Rom.2.

I haue beleeued, ſaith this our Apoſtle, 2. Cor. 4.13. *therefore I haue ſpoken*. Hee taught faith vnto others, but it was when faith was firſt wrought in himſelfe. And in the firſt chapter of the ſame Epiſtle, *God firſt comforted him, that hee might be able to comfort others*. Remember him thirtie ſeuen yeeres agoe, who durſt not preach contrary to his owne practiſe. In like maner our Sauiour Chriſt ſaid to *Peter, when thou art conuerted ſtrengthen thy brethren*: firſt hee muſt bee conuerted and ſtrengthened himſelfe, and then hee muſt labour to conuert and ſtrengthen others. And *Dauid* in Pſal. 51. ſomewhat after the middeſt of the Pſalme, deſireth God to conuert him and then hee would teach the waies of God 2.Cor.4.13. 2.Cor.1.4. Luk.22.32. Pſa.51.15.

vnto

vnto the wicked, *and sinners should be conuerted vnto him*, this example if it were well considered and obserued of al exhorters, and teachers of others, there would be more hope that more good should be done, then commonly is: their exhortation, would then be earnest, and harty, as we see this our Apostles was; he stirreth them to it againe and againe, and in many places, that it may worke the like impression in them, that it had in his heart.

A teacher must so alwaies begin with himselfe.

Begin with thy selfe to say, I haue repented and hate my sinne, therefore I exhort and call vpon others to repent: I haue left my swearing and therefore cannot abide it. I reioyce in God, and am filled with ioy, and therefore I exhort others vnto it. This then being a duty, required of all that are to exhort, obserue what speciall duty it layeth vpon the minister and publike teacher of the word of God, for he being by his place and calling, to exhort to euery good duty; and to dehort from euery vice, he had neede to take more especial and extraordinary paines with his owne heart, that he may himselfe be wanting in nothing, but his mouth may speake from the abundance of that which his heart hath wrought in it, that there be not any vice, but his heart hath both expelled it out, and setled in it the hatred of the same: not any vertue of faith, of repentance, of ioy, but he hath had them already wrought in his heart.

Doct. 2.

Againe, secondly for the person that giueth this exhortation, cõsider that it is *Paul* an Apostle that exhorteth vs, as an Ambassadour sent from God, and speaking from God; as the preface of the Epistle sheweth. Which consideration, as it setteth an edge vpon the exhortation; so ought it to sharpen and whet vs on to be the more eager, to follow it. And thus much it shall suffice, to haue obserued of the party, exhorting: Expressed in the repetition of the exhortation, (I say.)

The second point the persons exhorted:

Now I come to the persons exhorted, and they are the Philippians, as I said, faithfull, and righteous, whom the Apostle in the first verse, called *beloued and longed for brethren*, and so to those who are such, this exhortation, in many places is expressely limited. In the 32. Psalme *be glad yee righteous and reioyce in the Lord, and be ioyfull all yee that are vpright in heart,*

Psal. 32. 11.

and

and in Psal.33.1. *Reioyce in the Lord, O ye righteous, for it becommeth vpright men to be thankefull,* here we see the wicked are shut out, & haue no part nor portion in this ioy: and that is wel seene, for what ioy haue worldly men in God, or heauenly things, but in pleasures & profits? But another duty belongeth vnto thē, which the Apostle S. *Iames* exhorteth them vnto, bidding thē *to weep & howle,* though they be rich men; if they be oppressors and wicked, & be not rich in God. And againe, chap.4. vers.9. *Waile and sorrow ye sinners, and weep, let your laughter be turned into mourning, & your ioy into heauines.* Psal.33.1. Luk.10.20. Iam.5.1. Iam.4.9.

Why this exhortation is limited to the faithfull.

The reason of the restraint and limiting of it, to the faithfull is easy, and yet very worthy to be stood vpon, for as for the righteous, they haue both great cause to reioyce, and great neede to be stirred vp to this duty, whereas the wicked haue neither any true cause of sound ioy? neither feele they any need of it. That the faithfull haue need to be stirred to this duty; we cannot be ignorant, if we consider that which the Psalmist writeth; Psalme 34.19. and the whole Scripture accordeth with that, *Many are the troubles of the righteous,* And whosoeuer *will follow Christ, he must forsake father, mother, goods, lands, brethren, sisters, life & al, and take vp his crosse daily, & follow him,* for such is the rage of Satan, & the malice of the wicked, as against the whole Church in generall, so against all the godly, that they neuer can haue, as it were, peaceable houres; but so soone as they haue giuen their names to Christ, and are entred into his schoole, they haue one trouble and vexation or other, to wrestle withall. They see matter of griefe, sorrow within them, without them, and round about them. Within them they haue wicked rebellion of their owne harts, to be as it were pricks and thornes in their flesh, to gall, and vex, and disquiet them: they haue Satan continually casting his deadly and fiery darts of tentations into their soules; And all the world in a manner, they shall see to be as it were banded and combined together against them; in mocks, in taunts; in slanders, in whatsoeuer iniuries, and ill turnes and mischiefes they can doe vnto them. Alas, any one of these were cause sufficient to make the children of God heauy, pensiue and sorrowfull, for *their strength is not* Psal.34.19.

Iob.6.12. *the ſtrength of ſtones, nor their fleſh of braſſe,* as *Iob* ſpeaketh of himſelfe, in the ſixth of his booke, but theſe pearce and wound them deepely, to their very ſoules: great need therefore the faithfull haue, to be raiſed vp from this ſorrow and heauines of heart, to reioyce and be made merry in the Lord. for ſhould they haue no ioy to help to counteruaile their ſorrowes, the life of the Chriſtian were too tedious and grieuous to be endured, by any the moſt patient ſufferer in the world, (the troubles that accompany it are ſoe many, and the ſorrowes ſoe grieuous; that they would eate out the very heart of the faithful quickly) if it were not that ioy, mixed and intermedled withall, did mittigate the ſenſe, and eaſe and lighten the burthen of them.

Note.

The wicked haue no neede to be exhorted to reioyce.

As for wicked men, they haue no ſuch burthen of trouble and ſorrowes, to be eaſed of. The diuell is not grieuous vnto them with his tentations, be the tentations what they wil be they like them well: they entertaine them: they make much of them: they are the welcomeſt gueſts that can come vnto them, for their is no ſuggeſtion of Satan, but it is euill: there is no kinde of euill, but the heart of a wicked man, is prone vnto it. If the diuell prouoke him to wrath and anger, the heart is before ſtraying after it: If to vncleanneſſe, to prophaneſſe, to ſwearing, &c. theſe are all pleaſing motions vnto the vnregenerate perſon; Sin alſo and corruption, that dwelleth and raigneth in him, is not troubleſome and grieuous vnto the wicked man. Nay he is ſo farre from ſorrowing becauſe of his corruption, that it is his darling and his delight; It is as his right hand, as his vſe as his life and ſoule, ſo deare is it vnto him, yea rather he can endure to haue his goods, his delights, yea his veary life taken away, rather then to forgoe this ſinne and corruption of his heart.

As for the world, they and it are in a very quiet and friendly league, for becauſe *they are of the world, the world cannot but loue it own,* as our Sauior teacheth vs (Ioh.15.19). So that the wicked haue no ſuch enemies, no troubles nor ſorrowes as the righteous haue; but they liue at peace with their ſinne, at peace with the deuill, and at peace with the world; They haue mirth enough and too much for them. They neede not

Ioh.15.19.

as they thinke, neither care they for God, or any godly mirth to make them merry. No neede therefore to exhort the wicked to reioyce, that are euen surfetted already with ioy and pleasure, but the righteous that mourne, the righteous that be heauy; these haue need to haue God and his seruants to comfort and cheere them vp. Iob. 21.

But here it may be replied the righteous man hath indeed need of this ioy, whereunto the Apostle exhorts them, but how is it possible that the righteous, so beset and compassed with troubles, can reioyce? for this seemeth to be a strange paradoxe and opinion to the world; that the righteous can, in the midst of so many troubles and crosses, finde any matter to take ioy in. But yet, if we will but open our eyes, wee shal easily see that the righteous man, and he alone hath cause, euen in his greatest troubles to reioyce and be merry, and euen to triumph for ioy of heart: for what though the world be bent and banded with all the spite and hate it can, against him? yet euen in this hath he more cause of ioy, then of sorrow. Reade and marke to that ende, the words of our Sauiour Christ who is truth it selfe. Matth. 5. 2. 12. *Blessed are yee whē men reuile and persecute you; and say al manner of euil against you, for my sake, falsely. Reioyce and be glad; for great is your reward in heauen. For so persecuted they the Prophets, which were before you.* To be hated of the world, to be reuiled, persecuted, slandered; marke, it is a signe? we are blessed and therfore a cause to make vs to reioyce. Nay, we see, that all the hatred, reuiling, persecution and slander they can raise, do helpe to increase our reward, and the brightnesse of our glory, and the waight of our crowne in heauen. Nay hereby are we assured that we are in the straight and beaten way to heauen. *For thus*, saith our Sauior, they hated, they reuiled, *they persecuted the Prophets which were before you*; as though he should say, by this you may know that you are in the direct way to heauen. For thus haue all the Prophets before you, passed thither, and so we see since, our Sauiour Christ to haue passed this way into glory, and by the same to haue carried to the same glory, al his Apostles, Martyrs, and holy men that haue liued and died vnder the Gospell. Behold then, in a word, what ioy euen the

Obiect. 1.

Answ.

Math. 5. 2. 12.

To be hated of the world a signe of blessednes, and therefore a cause of reioycing.

hatred of the world and wicked men affordeth vnto vs, and that is, that our heauenly reward of glory is both increased, and confirmed and sealed vnto vs. And to this precept of our Sauiour, wel agreeth, that of the Apostle Iam. 1. 2. *my brethren count it all ioy, when ye fall into diuers afflictions:* meaning, as I take it, of such as were inflicted by the world, which then was most vsuall: we must then reioyce; and that with all ioy, in the greatest measure, we are able, because thereby, we attaine to be patient and so shall be perfect and compleate men in Christ. An example of this precept; we haue both in the example of all the Apostles Act. 5. in the ende, who being beaten for professing Christ, went away reioycing from the counsel taking it as an honour done to them. And so of this our Apostle (2. Cor. 12. 10.) *I take pleasure* (saith he) *in infirmities, in reproches, in necessities, in persecutions for Christs sake, For when I am weake, then am I strong.* He tooke pleasure in these, because he found that euen by them, God ministred greater strength and comfort to him.

Iam. 1. 2.

Acts. 5. 41.

2. Cor. 12. 10.

Obiect. 2. But here, againe, I know that many good distressed soules wil be ready to reply, that if it were, but for the world, and for men, and afflictions thence, they would be cheerefull and merry, in these regards we haue seene. but now they haue *not flesh and blood* alone and these afflictions, *to wrestle against; but against principalities and powers; against Satan the prince of the world, and against spirituall wickednesses which are in high places.* These are of great power and of great might; & these are continually laying siege against their soules to take them: how can they be merry that be night and day besieged thus dangerously? especially, of legions of deuils, of spirituall wickednesses, that are diligent and watchfull night and day to surprize and take their soules. Alas, these are many and strong enemies, and we are weake and in continuall combat with them. *Answ.* I answere, true it is, these enemies are many, and of great power, dilligence and subtilty, ioyned with deadly hate and malice against vs. But consider againe, bee they neuer so strong and powerfull, yet if we doe but resist and stand out against them, they will flie from vs. *Resist the deuill* saith the Apostle Iames. 4. 7. *and he will flie from you.*

Iames 4. 7.

Resist him, though he be neuer so strong. Resist him, though he haue his legions of diuels with him against thee, and he shall flie from thee. Marke it: *he shall flie*, and that *from thee*. *Note.* Thou shalt put him to flight, be thou the weakest Christian in the world, if thou wilt but resist him with *the shield of faith, the sword of the Spirit*, &c. Heere therefore we haue greater cause of ioy and triumph, then of sorrow. For what cause hath he but to reioyce, that may euery day so easily triumph ouer so great and so many enemies? that being a poore weake man, may put to flight whole armies and legions of diuels? Ephes.6.16.

But some man may except thus: Indeed I haue a great promise from God, I shall do this, if I resist; but alas, many times through my weaknesse I am readie to slumber and to sleepe, and cannot be euer as I should be watchfull to resist. Nay, I find such a cursed rebellion in my heart, that carries me continually as a slaue and captiue to the will of the diuell. Indeed I must needs confesse, there is a great cause of sorrow and lamentation. *Miserable man* (saith the Apostle *Paul*, (Rom.7. the end) *who shall deliuer me from this bodie of sinne?*) But yet we haue also, by the mercie of God, sufficient, wherewithall to raise vs vp in this sorrow: for we haue the Spirit of God within vs, to helpe our infirmities: we haue *the Angels of God night and day to pitch their tents about vs*, to aid vs against the euill angels: we haue God himselfe, who *neither slumbereth nor sleepeth*; that watcheth and careth for vs. Be we neuer so weake, and the diuell neuer so strong, God who is with vs, will vphold vs, and no diuell shall plucke vs from him, or out of his hands. *Obiect.3.* *Answ.* Rom.7.the end. 1.Iohn. Psalme. Psalme.

If I should further enter to lay downe all the causes that may and ought to moue the faithfull vnto ioy, I should not easily find an end of so large and long a Treatise. I will therefore, in a word only, entreate euery man, who is desirous to learne what cause he hath to reioyce being a righteous man, to consider first throughly with himselfe, how *fearefull a thing it were to fall into the hands of the liuing God*. And how terrible a thing the wrath of God is, which shall be reuealed vpon the wicked and disobedient, euen this shall giue him great *Causes of ioy.* 1 Hebr.10.31.

great cause to reioyce, that by the pardon of his sins he hath escaped the wrath that is to come.

2 And secondly, let him consider how great is the glorie prouided for all them that feare the Lord, in which they shal be like the heauenly Angels, alwayes beholding the face of God in heauen. Yea, their bodies shall become like the glo-
1. Cor. 15. rious bodie of our Sauiour Christ; and wherein no part of miserie shall remaine, but all teares shall bee wiped from their eyes, and no part of blessednesse shall be wanting vnto them.

3 Thirdly, let him consider, how sweete the loue of God must needs be, euen heere, vnto the faithfull soule, when he hauing loued him euen when he was his enemie, and not yet reconciled to him, and that he gaue his only begotten Sonne to the death for him, that he might not perish, but haue eter-
Iohn 1. 12. nall life: and that he hath now adopted him, and giuen him the title and priuiledge to be called his sonne, and to be the
Rom. 8. heire of God, and coheire with Iesus Christ: that he hath giuen vnto him, and put into his heart his Spirit, the seale and earnest of his adoption.

4 Fourthly, let him also consider, what a couenant and league of friendship he is now entred into with the Lord,
Iohn 4. 10. that he can but call and aske of God, and God is readie to lend his eare to him, and grant his suit; that he can but knock and God stands at the doore, as it were readie to open and to welcome him; that he cannot seeke any good thing at the Lords hands, but he is readie to minister vnto him. Nay, that God not only is readie night and day, in season and out of season to heare his mone, and to fulfill his desires; but his eyes are euer vpon him to do him good, euen then when he thinkes not vpon it; and that which we neuer minded to craue at his hands, yea, that the Lord will vouchsafe to *come*
Iohn 14. 23. *to him, to abide with him, to sup and to dine and to conuerse with*
Reuelat. 3. 20. *him*, as he promiseth, Ioh. 14. 23. and Reuel. 3. 20. *Behold, I stand at the doore and knocke: if any man heare my voice, and open the doore, I will come vnto him*, to carrie him, as it were, into my heauenly closet, and impart to him of my dainties. But heere I stay for this time.

THE

THE SECOND SERMON VPON THE SAME TEXT.

I Will proceed where I left. The priuiledges of the faithfull set downe before as the peace of a good conscience, cleared and clensed by the blood of Christ, the hope of so great glorie to come, and the so blessed communion with God, that they may talke, as it were, friendly and familiarly, and conuerse with him and he with them; howsoeuer the men of the world imagine them all to be but dreames and conceits; yet can they not but make the righteous man, that hath the true and liuely sense and feeling of them, leape and shout for ioy of heart.

I will not stand by further reasons, which are many, to enlarge the proofe of this point, that the righteous as they haue need to be stirred vp to ioy, so they haue iust cause, (notwithstanding all that may seeme to make to the contrarie) to be merrie and glad in heart. It is not thus with the wicked, for though they haue peace with Satan, and peace with the corruption of their owne hearts, yet want they the pardon of their sin, and therefore are at warre and enmitie with God, though they labour to forget the same; and all that fearefull wrath to come hangeth ouer their heads, and may fall, they know not how soone, vpon them. *The wicked haue no part in this ioy.*

Secondly, they want that imputation of Christs righteousnesse to couer their shame before God: so that they cannot assure themselues, that they haue any part or portion in the glorie of the sonnes of God, that is to be reuealed. They cannot behold God as a louing Father, as their redeemer in Christ Iesus. They are wholly possessed with the spirit of feare and bondage, that they cannot with boldnesse call vpon God. They haue no promise nor assurance that God will heare them; nay his eares are stopped that he will not heare them; Iohn 9.

them; his eyes are turned from them, that he will not regard and pitie their miserie. He will haue no communion, no societie, companie, nor fellowship with them. I cease to speake of those hellish terrors of an accusing conscience, that cannot but expell all ioy and comfort foorth, so oft as their sleepie conscience is awakened, and omit many other things, which might be added to this purpose. By this little which hath bin said, the truth of this point is cleere; that the righteous, and they alone, haue both need and iust cause wherefore to reioyce: we will now come briefly to some few vses of this point, and passe to the next in order.

Vse 1. *Ministers duty.* First therefore, if the righteous only and the faithfull haue need of this ioy, as we haue shewed. It is not for the Ministers of God to comfort and cheere vp any but these. For we know the Minister is a Physition of the soule, to cure the diseases; and a Chirurgion to cure the wounds of the soule. Now it is not for a Physition to prescribe to the whole, but to the sicke; nor for the Chirurgion to plaister that which is sound, but that which is hurt and wounded. The wicked are whole, they are not sicke or wounded with sorrow.

No need therefore haue they of the Chirurgeon, to bind vp that which is broken; neither of the Physition to restore health, when none is lost: but the righteous man, and he that truly feareth God, he is cast downe with sorrow, and hath need therefore to be raised vp, when he is sicke of sorrow, and hath need of heauenly chearing to restore him, he is wounded in soule euery day, and therefore hath need to haue the oyle of gladnesse to be powred into his wounds.

Vse 2. Againe, haue the faithfull, and they only iust cause to be merrie? let the bad learne then to magnifie the life of the faithfull, as the most happie and blessed life. For this is certaine, he is most happie and most blessed, who hath in deed and in truth greatest cause of ioy, and to reuerence their gifts, that they may haue a part in them.

Vse 3. Thirdly, haue the godly alone need of comfort and chearing, because they are sicke and wounded alreadie with sorrow? Then marke the Tyger-like crueltie of the wicked, that are so farre from comforting and releeuing them as they

ought;

ought; that they adde sorrow to their sorrow, and affliction to affliction, what they can. This is besides all bounds of common humanitie, as we know, and sauoureth of a diuellish nature, to rend and to teare the wounds that we ought to heale and to bind vp. But this do the wicked, when they seeke to vex and grieue the faithfull, that be alreadie wounded and cast downe with sorrow in their soules, yea and for that they carry corruption still about them. I say not he is the happiest that reioyceth most: for that (no doubt) many times he may do; which is but in a verie wofull case, as our Sauiour Christ saith, *wo be to you that laugh*: but he (I say) is the happiest man that hath the greatest cause of ioy. For this is the argument of all those blessednesses which our Sauiour Christ pronounceth, Matth. 5. *the poore in spirit are* pronounced *blessed*, because they haue cause to reioyce. So they that mourne, they that be meeke, &c. are blessed, because these, though they do not reioyce, yet they haue euery one of them iust cause to reioyce.

He is the happiest man that hath greatest cause of ioy.

But to proceed, hath the faithfull and righteous alone iust cause of ioy? Then if thou desirest soundly to reioyce, practise carefully and constantly a iust and righteous life: for without this faith and vprightnesse it is impossible (though thou hast made a beginning therein alreadie) euer to find any state that will giue thee cause (all things well weighed) to take any ioy in it. It is not the throne of a Prince, nor the treasure of the earth, nor the pleasures of the world that can afford it. Lastly, hath the righteous man cause to reioyce? then ought he to stirre vp himselfe vnto the dutie following, namely, that he do reioyce indeed. This nature it selfe teacheth euen naturall men, that if they see iust cause why they should be glad, they will stirre themselues vp to be ioyfull and merrie. *Vse* 4.

And the rather are the righteous to be mooued to this dutie, because they haue the Lords commandement heere by the Apostle to stirre themselues vp vnto it. For is the Lord so carefull of his, that he cannot endure to haue our hearts possessed with sorrow, but will haue it to be expelled thence by his heauenly ioyes; and shall we be behind in this duty? Shall

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he command, and shall not we obay? shall he exhort, and shal not we attend to that which wholy tendeth to our owne ioy and comfort? If the King, or prince, command their subiects to be merry as *Salomon*, 1. King. 8. 64. *Ester*. 5. 1. this alone stirreth them vp to mirth, though there were noe other cause: but the kinde speeches and greetings of the prince. And ought not Gods voice much more to preuaile with vs to this ende?

Ester. 1. King. 8. 64.

The limitation of this ioy: it must in the Lord.

But I come now to the limitation first, and then in due place, to the enlargement of this ioy. It is limited first, by the manner of it, that it must be *in the Lord*, and then secondly, enlarged, by the time, that it may be *alwayes*. to reioyce in the Lord, is to reioyce for that we know him to be our God al-sufficient, and Christ Iesus our Lord: also to reioyce for the Lords cause, who alone giueth & ministreth vnto vs cause of reioycing. as 1. Sam. 2 1. in the thanksgiuing of *Hanna*. *Mine heart reioyceth in the Lord, mine horne is exalted in the Lord*: So *Mary*: *my spirit reioyceth*, that is, my heart reioyceth, *because of the Lord*, who hath giuen mee this cause of ioy: *and mine horne is exalted in the Lord*, who hath bin fauourable, and gratious vnto mee.

Ioh. 17. 3.

Hereby it is distinguished from many other sorts of ioyes.

By this limitation then, we see the ioy of the faithfull; which only is true ioy, to be distinguished from other sorts of ioyes; which are many. For some there are, who reioyce in themselues, and in that seruing of God, that liketh them; and not in the Lord: as first many naturall men, if they haue a good meaning, and liue quietly and ciuilly among men, they thinke they cannot chuse but be saued; These men ioy, but all the ground of their ioy is not from God; but from themselues; from their owne blinde reason, and the presumption of their owne heart: Secondly Papists and such as follow the ancient Pharisies; These men not onely doe many ciuill good duties, but *they fast, they pray, they pay tythe of all they haue, they giue almes, they abstaine from iniustice, extortion*, &c. They are very strict and very precise in many things; they wil not marry, they wil not eate such and such meates, and at such times. These men they reioyce also, yea and boast themselues not only, before men, but before God, as the Pharisie did

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Luk.

Luk.18. But their ioy ariseth from themselues, and from their owne good deeds, and meritorious actions; as they hould them, They reioyce not in the Lord.

Others yet there bee, who reioyce in the things of this world. For which, indeed, it might be lawfull for a man to reioyce, but this their reioycing is altogether after a sensuall and a carnall manner. They reioyce in riches, in honor, in pleasure: but this their ioy, it neither ariseth from God, nor endeth in him: but either it proceedeth only from the creature; and resteth in it; or els it is ascribed to their own paines and labour; or for that they haue attained to this wealth, or that place, by their owne industry, or some friend or other is magnified for it: or els, rather thē any part of their ioy should seeme to proceede from God; it is ascribed to good lucke, and good fortune, these all offend in this, that they reioyce in these things, but not in the Lord as the author of euery good thing they haue. 2

Againe there are some that ioy in lawfull things, but their ioy is not taken lawfully, they neuer waigh whether they vse them in such a manner as God in his word hath giuen them warrant for, or not. They delight and ioy in duties of their calling, to looke vnto their businesse; This is well: But to be taken vp with them as the chiefest matters, and on the Lords day, the day of the Lords rest, when they should assemble themselues in the congregation of Gods people to heare his word and to learne his will, or when they should priuately be holily occupied, this is not to reioyce in the Lord; for it is against the Lords will and commandement, who hath giuen vs charge to rest the seauenth day. 3

So many other things in themselues, are lawfull, and a man may reioyce in them. I meane recreations, and refreshings of body or minde after labour, but to spende whole dayes in them is euil: also the fellowship of marriage, and the liberty of eating and drinking, but if we doe them, without thanksgiuing, without keeping a measure and moderation, and if we reioyce in any of these actions, (though lawfull of themselues) not banishing the sinnes that accompanie them in the world, and obserue not a holy and a righteous manner

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in the doing of them; neither doe them by faith, all this our reioycing is vaine and wordly, and not in the Lord: because it is not with those circumstances obserued, which he hath prescribed in his word.

4 But of all other, the worst sort is of them; that reioyce in actions simply euill, as in vncleane and filthy talking, in swearing, in drunkennes, whoring, and blaspheming of the name of God; Reproue, and rebuke those men for it, Their answere is ready, what? may we not speake? may we not bee merry? Yes? mirth is lawfull. The Lord by the Apostle stirreth vp here children vnto it: but marke to what mirth, not that which is taken in the fore mentioned sinnes, and other like vnto them, but in the Lord. Complaine not therfore without a cause, as if God were too strict and precise to thee, to restraine thee from all mirth: Here indeed is a restraint, but it is from vngodly mirth, from reioycing, as I may say, in euil, thy ioy must not be vnchast, dishoneſt, sensual, earthly & beastly.

The Lord is bountifull enough to thee, in lawfull ioyes vouchsafed vnto thee, to take thy part in. Learne therefore hence, to try thy mirth, for when thou art reproued for thy lewd mirth, it is no sufficiēt excuse to say, we were but merry: For know, that there is a double mirth, a holy mirth, and an vngodly mirth; a mirth in God, and a mirth in the deuill. Try therefore, and examine thy mirth: of whether sort it is. If it be in God. First, God, is alwaies in the one ende thereof, and the heart is lifted vp in praise, and thanksgiuing to God, but for other be wil bring thee to a straight account & reckning.

Vse.
Try our mirth by these notes.

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2 Againe, if thou wouldest know that thy mirth is in the Lord, try and examine whether thou thy selfe art in Christ. For none can reioyce in the Lord, but he that is already in Christ. Be the thing wherein thou reioycest, neuer so lawfull, obserue neuer so strictly the time and measure in it, this thy ioy is but a prophane and carnall ioy; and not in the Lord. Euen the very delight thou takest in moderate eating, and drinking, and recreation, if it be not of faith, (as it cannot be, if thou be not in Christ) it is sinne, and therefore not in the Lod. And by this we see, that only the righteous man can be truly ioyfull. The worldly, and the carnall he may re-

ioyce in lawfull things, but he cannot reioyce lawfully, but in a carnal and fleshly manner. this ioy neither proceedeth from God, nor tendes to God, but resteth in the matter: neither is it ruled by the direction of Gods words, but is disorderedly carried by the sway of his prosane and wicked heart.

And as I haue said, that we must beleeue in Christ, and know that our names are written in heauen, before we can reioyce in the Lord; so there are other signes, whereby we may know it, for it being a thing of such worth and excellency, I thinke it good to set downe more euidences of it. We shall therefore better know that our ioy is in the Lord, if we 3
loue God greatly, that is, more then all that is precious in the world (for the perfection of loue is ioy) and therefore be carefull to obey him, and, if we loue our brethren for his sake.

And further, *if we sigh to be vnburdened, and long to be with Christ, which is best of all; for by our reioycing that we haue in Christ Iesus our Lord, we die daily:* And therefore by daily growing more ready to die, we doe well testifie the ioy that we haue in him. Lastly, if our ioy haue vnfained thankes, and feruent prayer for the continuãce of it, as her companions, for so doth the Apostle require that it should be accompanied, it shall well appeare, that we reioyce in the Lord. And here an other thing shall not be out of season to signifie to the reader, that while he is commanded to reioyce in the Lord, he must know that it nothing derogateth from it, to delight in the word of God, which *Dauid* oft professed, that he did, and that it was *more sweet to him, then the hony to his mouth:* for the word and the preachers that bring glad tidings out of it, are the instruments and meanes whereby we delight in the Lord.

2. Cor. 5. 1.
4
Phil. 1.
1. Cor. 15. 31.
5
Thes. 5. 16

To reioyce in the word &c. hinders not our reioycing in the Lord.

And when we are taught *to reioyce in the Saints which are on the earth, and such as excell in vertue*, it hinders nothing our reioycing in the Lord, but furthereth it; seeing they are heires of the promise of life with vs, and therefore helpers of that ioy. The same I may say of reioycing in a good conscience. For that is a testimony of our reioycing in the Lord. These and the like concurre with our ioying in God, and are all helpers of that ioy. And so that remaineth still firme, that he that will reioyce, should reioyce in the Lord.

Psa. 16.

Now

The enlargement of this ioy.

Now I come to the time when and how long this our ioy is to be in God, and that is, *alwaies*: the Lord (so that we wil be contented but to limit our ioy within those bounds we haue seene) is liberall and bountifull for the time, he doth not stint and limit vs to any set and certaine time, but he will haue vs to reioyce in him euermore. Herein differeth the ioy of the faithfull from the ioy of the world, that worldly ioy is

Prou.14.13. neuer constant and perpetuall, but *euen in laughing*, as *Salomon* teacheth, *the heart is sorrowfull, and the end of that mirth is heauinesse.*

The righteous may reioyce at all times.

But the ioy of the faithfull flourisheth at all times, and in all seasons, it is like to the Laurell tree, that neither winter nor summer casteth the leafe. For this ioy hath continuall meanes to feed it withall: neither can the righteous man, if he consider it, euer want cause to ioy and be merrie in God. We haue seene the righteous man hath cause to reioyce in affliction, and so much more hath he in prosperitie. Hee hath cause to reioyce when he prayeth, because God is neere to heare his prayer; and when he readeth, because he seeth God to speake to him in his Word, and to giue peace vnto his conscience.

And in al things he goeth about. Deut.28.47.

And so in euerie thing: the righteous go about, they haue cause to go ioyfully about it, their calling especially be it neuer so base, yea euen the poorest labouring men if they be Gods children: they are then imployed in Gods businesse when they are about their calling, he hath set them in: the seruant, when he is about his masters businesse, he may re-

Ephes.6.6. ioyce in doing it. For reade (Ephes. 6.6. you shall see that which their masters set their seruants about, is called *the will of God*, and that in seruing their masters with care and in a

Psalme 19.11. good conscience, *they serue God and Christ*. And God will giue them a reward and pay them their wages for it.

They reioyce also when they haue occasion to giue and distribute; for they are assured, that what they giue to the poore and needie brother, they giue to Christ, and that in

Eccles.9.2. feeding him, they feed Christ, in cloathing him, that they

Reuel.14.14. cloath Christ, yea they reioice in death it selfe. For they know it is not to them as to the wicked, the end of ioy, and the be-

ginning

ginning of sorrow. But it is the end of all labour and sorrow, and the beginning of great and eternall ioyes.

The vse of this last point may be first to teach vs, to acknowledge the tender respect that God hath ouer his children, that though hee weane them from the ioyes which heere men take in toyes and trifles of this world, yet he leaueth them not destitute at any time of ioy and comfort; but willeth them to reioyce alwayes: for we know that euerie commandement of the Gospell hath a promise annexed vnto it, if by faith we lay hold on it. If he command vs to repent, (in the Gospell) this commandement hath a promise annexed, that is, if by faith we endeuour to repent, we shall repent. So when he commands vs to loue our enemies, he giues with all to his a promise, which being by faith apprehended, enables vs to that dutie. In like sort, God commanding vs to reioyce alwaies, promiseth, if we be not wanting in our faith, we may euer continue to reioyce. *Vse* 1.

Secondly, if this be a dutie which the Lord requireth of vs at all times, that we reioyce in him, we ought continually to looke and haue an eye into our hearts, to see whether this ioy in the Lord be there to be found or not: and if we find it not, neuer to rest vntill we find it wrought in vs: yea we are to looke in whatsoeuer we set our selues vnto, that we find this ioy to carrie vs, and accompanie vs in the doing of it. For as it is said (2.Cor.9.7.) *The Lord loueth a cheerefull giuer*: so the Lord loueth a cheerefull seruer and worshipper of him, a cheerefull hearer, and cheerefulnesse in euery good duetie. If we had more knowledge, we might better reioyce: if wee pray, he requires cheerefulnesse in prayer: if we be employed in our calling, he requires that this also be performed cheerefully, and with a glad heart. *Vse* 2. *Note.*

Heere then commeth to be reprehended, that naturall dulnesse and deadnesse of men, when they come to pray and to do any dutie of Gods worship. For we should come vnto them with our hearts filled and replenished with ioy. So should we to whatsoeuer good thing and businesse of our calling we set our selues about. We must not go heauily about our businesse, as a beare that had need to be haled and pulled *Note.*

to

to the stake, Neither wish, Oh that this businesse or that worke were done. If God in thy calling appoint thee vnto it, thou must go about it cheerefully.

Hebr. 13. Thus Ministers (Heb. 13. 17.) must watch ouer their flocks with ioy & cheerfulnes, though the duty be very full of care, and slenderly rewarded of men. And *Iacob*, we reade though his seruice was very laborious and toilsome, which hee did vnto *Laban*, being pinched with the frost in the night, and the heat in the day, yet the time of his seruice seemed but short vnto him. One cause whereof (no doubt) was, because he willingly tooke ioy and delight to walke in the duties of his calling, with painfulnesse and diligence. So should Masters reioyce in prouiding for the familie, and doing the duetie of Masters. Seruants, in pleasing their Masters, and doing the duetie of seruants. O how happy and ioyfull a sight were this, to see euery man thus to trauell with ioy and cheere in his calling? To ioy, I say, not after a naturall and carnall manner, but with a holy and religious ioy, in doing both the generall duties of Christianity, and the particular duties of his owne proper and peculiar calling. This would cause both great ioy to euery man in his owne conscience that thus walketh, and giue much encouragement to all that shall see and behold it.

THE THIRD SERMON VPON THE SAME TEXT.

Philip. 4. 4. NOw to goe forward in the Text; the repetition which followeth after, thus, (*Againe I say reioyce*) briefly sheweth vs, first the earnest affection the Apostle had to draw them to this duty, which proceeded from the abundance of his loue, whereby he thought euery one of their ioy to be his owne, as ye may reade, 2. Cor. 2. 3. 2. Cor. 2. 3. He accounteth both the ioy and sorrow of the Corinthians to be his, as they tooke his to be theirs. Secondly, this proceeded from the reason I touched before: because himselfe

was filled with this ioy: and it is of that nature, that in whose heart soeuer it is, it cannot but dilate and communicate it selfe to others. As we reade of the Iailer, he reioyced, and he could not keepe this ioy to himselfe, but communicated it to his whole house (Act. 16.) For it is said, *he reioyced, hauing beleeued with his whole house.* So *Lydias* heart being opened, and dilated by the holy Ghost, and the ioy of the Spirit, she made her whole household partakers (so farre as she could) of the same grace. Acts 16.

The end whereunto this repetition tendeth, is to make the exhortation more forcible: and to imprint it the better and deeper in their hearts, minds and memories, and to make them more carefull of the practise of it. For where the Spirit of God vseth these often doubled exhortations, we must and ought to employ our greatest care, and as it were, our double diligence to learne them.

But you will say, wherefore was the holy Ghost so earnest to repeat and redouble this precept aboue others? I answere, First, because this is a dutie (as we see) that is necessarie and requisite in a Christian at all times. As without the which he can neither heare the Word aright, nor pray aright, nor do any dutie of his calling as he ought. And if it be asked how other do, that haue no part in this ioying in the Lord: I answere, they ioy in sinne. And it would be seene, that the wicked would be vtterly wearie of their life, but for their goods and delights that they haue. *Obiect.* *Answ.* *Reasons why this precept is redoubled.* 1

Secondly, this dutie of reioycing thus in the Lord, is the ground of all our thanksgiuing vnto God: which is a maine and principall part of Gods worship. For no man can truly be thankfull to God for any thing, but he who hath wrought, by one meanes or other, some holy and heauenly ioy and delight in his soule. 2

Againe, thirdly, this reioycing in the Lord, is a dutie very hard to performe: for though it be easie for a man in worldly prosperity to reioyce after a natural and worldly manner; yet to reioyce in the Lord, and in a righteous and sound manner, this is a most heauenly dutie, and as crossing to the dumpish and earthly spirits of men, as any thing can be. And there- 3

fore we need, as it were, the more prickes and spurs to quicken vs on to this dutie, being of our selues so slow and dull vnto it. *Dauid*, though he had an extraordinarie measure and portion, for the most part of this ioy was wrought in his hart by the Spirit of God; yet he complained oft of the losse and decay and absence of these heauenly ioyes. Reade the fourth Psalme, vers. 43. *Why art thou cast downe my soule, and why art thou disquieted in me? Trust still in God,* &c. His soule was so vexed, cast downe and disquieted in him, that he could not raise it vp to any ioy and comfort: so it is with the best at sometime. Further obserue, whom hee heere exhorteth thus often to reioyce in the Lord, and that is, the faithfull, that alreadie had this ioy begun in their hearts. These men that alreadie do reioyce, they must reioyce, and againe reioyce in the Lord. It is not for a righteous man to beginne a good thing, but he must labour to perfect and encrease it to the end of his life.

Psalme 4.43.

Marke a notable place to this purpose (1.Ioh.5.13.) *These things haue I written vnto you that beleeue in the name of the Sonne of God, that yee may know that yee haue eternall life, and that ye may beleeue in the sonne of God.* He writes to them that beleeue, that they may beleeue. And in the first chapter and fourth verse, he writes these things to them that reioyced alreadie, *that their ioy*, which was begun, *might be full*. So thus our Apostle in this place writes to them, that alreadie reioyced, that they reioyce in the Lord; to them that reioyce in part and in some measure, that their ioy might be full.

1.Iohn 5.13.

1.Iohn 1.3.

The Ministers dutie.

Heere then we see, first, what is the dutie of the Minister, and that is, (that he content not himselfe to haue laid a good foundation of faith in his people; and of ioy and hope, and such other good vertues. But he is to build them vp, that they may grow from faith to faith, from hope to hope, and from ioy to ioy: euen so long as these or they may grow, which is as long as men liue in this world) it is the Ministers dutie to continue his exhortations vnto them. It is not for him to say as many reckelesse and godlesse Ministers: I haue taught them more then they haue learned alreadie; when they haue learned that, I will teach them more. No, thou must teach

and exhort them the same duties againe and againe, and neuer giue ouer exhortations, till thou hast by the mercy of God euen filled them with ioy, and faith, and patience.

And with all we see the duty of the people: It is not enough for them to say; They beleeue already, they need not more preaching, to exhort them to beleeue: and they reioyce in God already, and therfore need not to be exhorted to this ioy. But rather, it is meete and necessary for them; to haue (with the father of the possessed child (Mark.9.24) at least) one eye vpon their infidelity, as well as the other vpon their faith, and to say, *I beleeue, Lord, helpe my vnbeleefe.* *The dutie of the people.*

Beleeuest thou? well, yet thou hast remaining a great deale of vnbeleefe. Doest thou reioyce? yet remember thou hast need againe, and often to be exhorted to this duty, that thy small ioy may grow in the end, to be full and compleate, that euen thou maiest with peace resigne thy soule into the hands of God.

The text being thus vnfolded, and the vse of it set downe; yet two things I see of necessary vse to be added, before I make an ende. The first is the answering of some obiections rising from the former doctrine. The next is; that seeing the necessitie, the profit, and the difficultie of performing this duty, is such as I haue in some sort shewed, I thinke it not amisse to spend a little time in teaching, how a man may both procure this ioy, if yet he neuer had it: and keepe, and increase it, if he haue it, and recouer it, if at any time he haue lost the sense and feeling of it.

For the obiections, these are some, why Christians cannot alwayes reioyce, to wit, seeing many of them are vsually heauy and sad: yea so farre, that they cause other to be so, and they make many to thinke, that their religion alloweth no ioy: which holdeth some backe from it; and therefore such are farre from reioycing in the Lord alwaies. To this I answer, that examples are not to be alleaged against rules: for such, as are sad, of Gods children, haue not yet learned to know their liberty, that they may reioyce, as I haue said, but would most willingly, and shall in time doe so, but in the meane while are to be pitied, and helped forward, and there- *Obiect.1.* *Answ.*

fore the ſe hinder not the truth before mentioned, that the righteous cannot reioyce.

Obiect.2. Againe, it is obiected, that ſome who did reioyce in the Lord, haue left and giuen it ouer, and take vp their ioy in other things, as though either their heauenly ioy could not be held, and as though they had done more then they could defend. To the which I ſay that either they had no good ground nor warrant to reioyce ſo at firſt, or if they had, they ſinne in leauing it off, and muſt returne to it againe.

Obiect.3. Other ſay, they cannot reioyce, as they did when they were firſt inlightned, to beleeue. To whom I ſay, that either they labour not to preſerue it ſo careſully, nor their faith from which it commeth, neither prize them both, as they did when they firſt beleeued; or if they doe, then they may ſtill reioyce as they did at the firſt: if otherwiſe, then what maruaile is it, that they cannot reioyce, as ſometime they did: let them repent their negligence and ſinne, and doe their former workes, and God will reſtore their ioy to them, yea, and that rather more ſoundly, which they were wont in him to finde.

Obiect.4. And where it is demanded, how can they reioyce in tribulation? I ſay with the Apoſtle they may, through hope. For though no affliction be for the time preſent ioyous, but greeuous, yet the ſenſe of heauenly ioy is onely abated for the time, but ſhall returne againe, and as S. *Peter* ſayeth: *it is meet if need be, that we be in heauines for a ſeaſon, that the triall of our faith, being much more precious then gold that periſheth, may be found to our honour.* And yet when God will, he giueth ioy in heauines, as to *Paul* and *Silas* who ſung in the dungeon at midnight: and more then that, as *Daniel* was inabled to reioyce in the Lions denne, the three children in the fierie fornace, and the Martyrs in our remembrance, did at the ſtake.

Rom.5.5.

Anſw.

1 Pet.1.7.

Obiect.5. As for ſuch as aske at the hearing of this, why may not any reioyce in the Lord, as well as theſe before ſpoken of? I anſwere: ſeeing they haue ſet their delight in other things tranſitory, or euill. For as the Prophet aduiſeth, *the rich may not reioyce in their riches, nor the wiſe in their wiſdom, but he that*

Anſw.

Rom.15.13.

Anſwere.

will

will reioyce, let him reioyce in the Lord. For no one of those reioycings can ſtand with this.

Thus much for anſwere to the obiections, the other thing is, how this ioying in the Lord is to be gotten, kept, and recouered being loſt. which that you may the better regard, and diligently attend vnto; Know this of a ſuerty, that he that is not in ſome meaſure partaker of this ioy here; ſhall neuer be partaker of the ioyes in heauen. For as our ſpirituall life whereby we liue in Chriſt, is not begun but in this life: ſoe certaine and doubtleſſe it is, that this ioy which is a fruite of that life, muſt either be begun here, or we ſhall neuer paſſe into them ioyes in the kingdome of heauen. Deſpiſe therefore this ioy, and ſcorne it, as many doe, who count it but a fantaſie, and withall, thou refuſeſt the ioyes of heauen, whereof this ioy is but the beginning. On the contrary, procure, keepe and encreaſe this ioy, and theſe are a certaine and ſure pledge vnto thee, of the ioyes of the life to come. And the more thou canſt fill and fraught thy ſelfe with this ioy, the nearer doeſt thou come vnto the life of the Saints in heauen. For this ioy here on earth, and that in heauen, is not differing in kinde. But the ioy of the faithfull militant, is the ſame with that of the faithful triumphant. The ſame, I ſay, for the nature and kinde of the ioy, though not for the degree and perfection of it. So that as I ſaid, the more we grow on in this ioy, the nearer we come to the bleſſed life of the Saints triumphant.

He that is not partaker of this ioy here, ſhall neuer partake the ioyes of heauen.

Let vs then ſee by what meanes this ioy of heauen may be here begun in vs on earth. And firſt this is a cleane & an euident trueth; that we can neuer attaine to any true and ſound ioy in the Lord, vntil we be by faith in Chriſt recõciled vnto him, For vntill then, ſo far ar we from taking any ioy in him, that we take the greateſt pleaſure in eſtranging and withdrawing our ſelues, ſo far as can be, from him. As *Adam* before he was reconciled vnto God after his fall, he could not endure the ſight and preſence of God, but hid himſelfe amongſt the trees of the garden. As well can the theiſe take pleaſure in the preſence of the iudge, that is to condemne and pronounce ſentence of death vpon him, as we can reioice

How this ioy may be begun here in this life. we muſt firſt be reconciled to God.

in God the Iudge, and the auenger of all our sinnes committed against him.

Reconciliation to be proceeded in by three degrees.

Now then that we may know how this reconciliation is to be made with God, without the which we cannot ioy in him; we are in it to proceed by these three degrees. First, we are to come to the knowledge of our sin by the Law of God:

1 we are to bring the Law, rightly taught and vnderstood of vs, as a light into our hearts: to see what heapes of filthie sins lie in euery darke corner of our hearts: to see what are the duties required in euery seuerall precept; and how we haue omitted them: what sinnes are condemned in euery precept: and how and in what degree we haue sinned in the commis-

2 sion of them. Secondly, we are to weigh the iudiciall sentence of the Law against vs. *Cursed is euery one that continueth not in all things written in the Law, to do them.* And then not to bleſſe our ſelues, that yet all ſhall be well, nor to make a league and couenant with hell and death, which ſhall not be kept: but in token we beleeue, our hearts muſt be filled with ſorrow, and all our vaine reioycings are to bee turned to mourning, till we melt and relent, be abaſed and humbled thereby, and brought to an vtter deſpaire of all helpe in

3 our ſelues. Thirdly, being thus truly caſt downe in our owne ſoules, we are then to learne to know, what meanes God hath appoined, to free vs from the bitter curſe of death and hell. The meanes he appointed for the freeing vs (were) the death, paſſion and ſ obedience of Chriſt Ieſus: that he might vndergo the curſe and wrath of God for ſuch loſt and forlorne ones, as we are: and that we might be freed from it, and ſo make a full and perfect ſatisfaction for vs: and fulfill the Law, that his obedience might be imputed vnto vs. But yet this paſſion and obedience of Chriſt are not ours, except they be applied to vs by faith in the promiſes of the Goſpell. Theſe promiſes therefore are to be knowne, and then by faith to be laid hold on: the promiſes tending to this purpoſe, are euery where very comfortable and plentifull in Scripture,

Iohn 3.14. Ioh.3.14. *As the Serpent was lift vp in the wilderneſſe; ſo muſt the Sonne of man be lift vp: that whoſoeuer beleeueth, ſhould not periſh, but haue eternall life. For God ſo loued the world, that he*

ſent

ſent his onely begotten Sonne, that whoſoeuer beleeueth in him, ſhould not periſh, but haue eternall life.

Which being ſo, how can it be that we being freed frō the ſting, affrighting and thundring threatnings of the Law, and tranſlated by this faith into ỹ glorious liberty of the ſons and daughters of God, but that wee ſhould bee exceedingly rauiſhed in ioy at this ſo vnſpeakable loue and mercie of God vnto vs? If onely we were freed from the curſe of the Law, which is eternall death and torment, and had only this hatred of God turned from vs, that he ſhould no more hate vs, this were cauſe enough, one would thinke, if we did duely conſider it, of great reioycing. But truly to beleeue that God ſhould further loue vs, and loue vs, as it were, aboue his owne Sonne, that he ſhould wound him to ſpare vs, and curſe him to bleſſe vs; that he ſhould kill him to quicken vs, that he ſhould abandon and forſake him, that he might againe take and receiue vs; this I ſay, to beleeue, it cannot but cheare and reioyce the ſaddeſt heart, and heavieſt ſoule that euer was. It is ſaid in the Acts, *All that beleeued continued in the Apoſtles doctrine, and ate their meat with gladnes and ſinglenes of heart.* Act. 2. 42. This faith made them all, though they were in a moſt dangerous eſtate, in regard of the world, and the enemies they had in it, to reioyce and be merrie in the Lord; notwithſtanding all the ſnares and dangers, that infeſted them on euerie ſide. And the Apoſtle *Peter* writing to all the diſperſed beleeuers of the Iewes in many countries, in his 1. Epiſtle, 1. 8. ſaith, *Ye beleeuing in him*, that is in Chriſt, *though you ſee him not, you reioyce with ioy vnſpeakable and glorious.* Though Chriſt were abſent in bodie, yet this faith of theirs in him, made them all to reioyce, with vnſpeakable and glorious ioy, as the people of Samaria did after they beleeued in Chriſt. Thus then we ſee briefely what is the only way to attaine, and come vnto this ioy heere in this exhortation of the Apoſtle commended vnto vs. But I haue both in a direction, and in Sermons handled this at large, and will ſay no more of it.

Let vs now ſee when we haue it, how we may both keepe and encreaſe this ioy in our hearts. And this is to be done by many meanes. The firſt and the moſt principall is, by the reuerent, *How to keepe and encreaſe this ioy. The firſt meane.*

uerent, heedfull and attentiue hearing of the word of God. For that, as it hath bin the principall meane of God to beget faith, and to breed and begin this ioy in thine heart: so is it the chiefe and soueraigne meane, whereby God will both continue and encreale this ioy in thee: for he hath giuen this charge to his seruants, whom he trusteth with his word, to reueale and to discouer daily in the preaching of the Word, more plainely vnto vs the riches of his grace in the Gospell. Now it cannot be but the more cleere sight we come to haue of the mercie of God in Christ, the more our hearts must needs take ioy and pleasure in it. Secondly, by the preaching of the Word, we haue not only the eye of our vnderstanding cleared, and the mists and vailes of our ignorance remedied, but our affections are also whetted on to a greater delight and ioy in the goodnesse of God alreadie knowne vnto vs. Our memories also are continually renued and refreshed, when we heare the same or the like doctrine, promises and exhortations iterated and repeated vnto vs. Would we therfore euer haue our ioy to continue fresh and flourishing, then let vs neuer be wearie of hearing the word of God taught and preached vnto vs: this was the seed of our ioy, and this is that which feedeth it, causeth it to continue, grow and florish, and without which, it cannot but wither, decay, and die in vs.

The second. But besides the preaching of the Word, the Supper of the Lord is very effectuall to this purpose. For hereby these mercies, the cause of all our ioy, are brought, not onely to our minds and memories, which is done by the preaching of the Word; but nearer yet, euen to our view, and touch and taste, that we may after a sort euen feele them with our hands, and see them with our eyes, and taste them with our mouthes.

The third. To this seale of the Word, we should adde the daily and continuall reading of the Word and Scriptures of God. For what are the Scriptures, but as one well termeth them; the letter of the Creator to the creature, the letter of God vnto man? If we be delighted in reading ouer many times, the kind letter of some speciall friend, vnto vs; we cannot but much more ioy in reading so kind and louing writings of

God

God vnto vs. But the word of God is more fitly, as I take it, in the Scripture called the will and testament of God. For herein the Lord hath set downe what inheritances, what bequeathes and legacies, he hath willed and bequeathed vnto vs. Can we reade these continually, carefully and attentiuely, and not be moued to ioy? No, it is impossible. For it is not in this Testament of God, as it is commonly in the wils of men. There, though there be many and great things bequeathed; yet in a few readings ouer, a man may come to sound the bottome of them. But the will of God containeth an endlesse and bottomlesse sea of riches, that a man can neuer sound the depth, nor reach the bottome of it. If he could reade ouer the Bible ten thousand times, euery time hee should find, if hee reade it carefully and heedfully, new matter of ioy, and more causes of reioycing then euer he found before. *Note.*

Practise therefore this dutie of reading: oh! how glad would many great Kings and holy Prophets haue been, to haue had these holy bookes of Scripture to reade, which we haue now, and could not? To haue had (I say) those bookes which we now haue, and are contented to let them lie by vs the whole day, or weeke, and neuer looke into them. They reioyced to reade continually the darke and obscure promises of the bookes of *Moses* and the Prophets: but we scarce vouchsafe to reade the cleare and manifest declaration of the glorious Gospell of Christ; as it is by the Euangelists and Apostles written and recorded vnto vs. Their care in this, and our carelesnesse in reading the Scriptures, is one cause why they in those darke and mistie times, reioyced by faith to see the day of Christ to come, and we scarce reioyce to behold the day of Christ past, and recorded vnto vs. Yee are therefore all to be exhorted, that are desirous of this happines and ioy, whereunto you are by the Apostle exhorted, if yee can reade; that ye take euen euery day, if it may be, some little time, some quarter of an houre at least, to reade something in the Scripture or some godly books, which may make you the more ioyfull and merrie in God, all the day and night after. If ye cannot reade, nor cannot get conuenient means to learne;

yet

yet be carefull that your children or ſeruants may, that at the leaſt you may heare them reade.

Mens excuſes anſwered.

I know men will be readie heere to find excuſes. Thou doeſt not vnderſtand it, thou wilt ſay, when thou readeſt it, or heareſt it read. This, it may be true in part, ſome things thou canſt not vnderſtand: but many things, and thoſe that moſt directly ſerue to comfort, to inſtruct and cheere thee, are ſo plaine and eaſie, that it is impoſſible not to conceiue them. For therefore hath the Lord written the greateſt part of Scripture, not by men of deepe and profound learning; but by ſhepheards and fiſhers, and heardmen, and tentmakers, that the ſimpleſt man that is willing to learne, might conceiue them: and no pretence or excuſe might be left to them that will not.

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2 Againe, thou wilt be readie to find excuſes from the buſineſſe of thy calling: thou haſt wife and children to care for, and a familie to prouide for: therefore thou muſt follow thy calling, to prouide for them and maintaine them. Theſe are idle and cold excuſes: for what if thou haſt not only thy ſelfe, thy wife and children, and familie to prouide for; but haddeſt a kingdome to rule and to order the cares, troubles and buſineſſes thereof? theſe are no ſufficient excuſes to exempt thee from the reading, and the daily reading of the word of God. Marke the charge that is giuen to the King, Deut.17.the end. He is to haue the booke of God continually by him. And what muſt he then do? let it lye by him for a ſhew, or for other men to reade in? No, he muſt reade in this booke. And marke, when? *All the dayes of his life, that he may learne to feare God, and to keepe the words of the law, and not turne from the commandements to the right hand, nor to the left, that he may prolong his dayes.* This duty that is there layed vpon the King, lieth vpon euery Chriſtian, he is to reade the word of God, that he may obſerue it, and it may be well vnto him Ioh.5.39. Chriſt ſpeaketh it to all the Iewes. *Search the Scriptures*, which they muſt doe by the continuall reading of them. And euery where, our Sauiour Chriſt alleageth to thē the reading of the word, ſaying, *Haue you not read what Dauid did?* and, what

what the Scripture sayeth, *the stone that the builders refused, is made the head of the corner. He that readeth let him consider,* And Reuel.3. *Blessed is he that readeth, and heareth the words of this booke.* And without this reading often of the word, it is impossible, to resist readily the tentations of Satan. For the deuill will bring such colour of Scripture, for his tentations, as we cannot resist, if we haue not by diligent reading, the Scripture ready at hand, and vpon our fingers ends, that we may answere with our Sauiour out of the Scripture, *It is written,* and, againe *it is written:* and so against euery tentation. Acts.4.11.

Some will here excuse themselues from their ability. They are poore men and they are not able, to lay out the mony to buy them a Bible withall. But alas, this is easily answered: For there is no man, I take it, not among you that are of the poorer sort, but he will finde spare money, at least, once in the yeare, to make merry withall, and to refresh himselfe, for al the labor and trauaile of the yeare; why? canst thou the find money to lay out, to make thee merry for a day, and wilt thou not find money, to bestow vpon the Bible, and booke of God, which may make thee merry the whole yeare, and make thee euery day as it were, a ioyfull feast in thy conscience? Reade therefore, and to this end, if thou wouldest heare more of reading, reade a Chapter of this argument in my booke, the third treatise. 3

A fourth meane

But yet also to thy reading, holy meditation and conference of the word of God is to be ioyned. For examine and thou shalt finde them that haue attained to the highest degree of ioy in the word, to haue been continuall meditators and conferrers of it; and by meditation and conference to haue nourished and fostered this their ioy. *Dauid* that was a man euen filled with this heauenly ioy in the word, and therfore crieth out, Psal.119.13.part, *How sweete is thy law vnto my mouth? yea sweeter then honey vnto my mouth.* This *Dauid*, I say, was a man of daily and continual studie and meditation in the word: vers.1. hee saith, *Thy word it is my meditation continually.* And in the sixth part, *I will talke of thy testimonies before Kings, and will not bee ashamed.* The presence of Kings and great Princes should not abash him; but euen be-

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fore them, he would conferre and talke of the word of God. Reade an excellent place to this purpose containing both an exhortation and a promise. Iosh. 1. 8. The Lord commandeth *Ioshua* that he *let not the booke of God go out of his mouth*. It must not goe out of his mouth, that is, he must be talking, speaking, and conferring of it.

Secondly, he must meditate therein day and night, that he may obserue and doe, according to all the law of *Moses*, that so hee might prosper whither soeuer he went. So that, wouldest thou prosper and reioyce in whatsoeuer thou goest about? the way is to meditate, talke, and conferre of the word of God. And in the first Psalme, they that meditate in the law of God day and night, are pronounced blessed. For *whatsoeuer they doe, shall prosper*. Which prosperitie hath alwaies ioy as an attendant vpon it. But as all meditation of the word is a meane, in some sort, to continue and increase our ioy in God: so especially meditating and conferring of the most gratious and comfortable promises of the Gospell. The meditation and conference of these are as it were bellowes, to blow and kindle the sparkes of our ioy, which are in our soules.

So then, we see the hearing of the word preached, and the reading of the word written, and the meditation and conference of both, and especially of the comfortable promises of the Gospell, are singular meanes to continue, and to encrease our ioy in the Lord. But withall, let vs remember to ioyne to these the practise of the word, thus heard and read, and meditated and conferred on. In that place I quoted, Iosh. 1. 8. The law must be in his mouth; he must speake of it, and hee must meditate in it. But to what end? to rest there? No: but *that he may obserue, and doe according to all the law of Moses*, &c. and then he should prosper. For this is a most certaine truth, that without the practise of the word, neither hearing, neither reading, neither conferring, neither meditating, can cause or continue any sound ioy in the heart. Reade 2. Ecclesiastes: *Surely*, saith the Preacher, *to a man that is good in his sight, God giueth wisedome, and knowledge, and ioy: but to the sinner he giueth paine*, &c. God giueth ioy (saith the Preacher)

The fifth meane. Practise.

Eccles. 2.

to

to him that is good in his sight. Reade againe Ioh. 15. 10. *If you keepe my commandements you shall abide in my loue, as I haue kept the commandements of my father, and abide in his loue.* And then immediatly hee addeth in the next verse: *These things haue I spoken vnto you, that my ioy may abide in you, and that your ioy may be full.* Our Sauiour giueth charge to his Disciples, to keepe and to practise his commandements, that his ioy may abide, and that it may grow to be full in them. Many places might easily be alleaged to this purpose. Prouerbs 29. 6. *In the transgression of an euill man is his snare, but the righteous doth sing and reioyce.* The wicked man by his transgression insnareth and intangleth himselfe in sorrow: but the righteous that directeth his way by the word, hee shall be merrie, and sing for ioy. The scripture in sundry places beateth vpon this point: and therefore I will not stand so vpon it. Doe we therefore desire to leade and liue a ioyful life? Let vs become good men by the practise of Gods word. Otherwise let vs not looke to haue our ioy continue. But rather let vs looke for sorrow, yea for sorrow vpon sorrow. As it is written, Psal. 32. 10. *Many sorrowes shall come to the wicked man.*

To these meanes that I haue spoken of, may be added, some, that are touched by this our Apostle, 1. Thes. 5. 17. 18. &c. For hauing exhorted them in the 16. verse to *reioyce alway.* In the words following, he sheweth by what meanes they may continue this their ioy. And that is, first by continuall prayer. For we haue the promise of Christ, that *whatsoeuer we aske of God, according to his will, in the name of Christ it shal be giuen vnto vs.* Now this we know, and are well assured of, that it is according to the will of God, that we should reioyce, so that if we pray for it earnestly, and continually, he will be most willing and ready to grant our petition. Seek therefore the continuance and increase of this ioy at Gods hand, and thou shalt finde it, knock for it by prayer, at the doore of Gods mercy, and he will giue it vnto thee. But alas, this duty of prayer for ioy is carelesly, for the most part, neglected. Men presume, as it should seeme, they can keepe it well enough, though they neuer sue and seeke to God for it,

Psal 32. 10.

The sixt meane. Prayer.

the

the fountaine and author of it. If they that haue continued a long time in Christs schoole, should trie, and examine how small proceedings they haue made in this Christian duty, and search to finde out the cause of their so little profiting, they shall finde by triall, one maine cause to haue bin, the neglect of prayer for so excellent a grace as this is.

The seuenth: Thanksgiuing.

Next vnto prayer, the Apostle, in the place before named, addeth *thanksgiuing*: For though we craue and beg neuer so much, this ioy at Gods hands; yet if he send vs ioy according to our desire; and we be not mindfull to returne thankes vnto him, he will withhold and withdraw his hand from giuing it to vs. God indeed hath bound himselfe to giue grace, and to giue ioy vnto them that aske it; but yet so, that they be thankefull after: without which thankefulnesse for benefits receiued, they, that come to God, plainely declare that they pray not as they ought. For when we pray for ioy, or pray for any grace, wee are not simplie to rest in the desire it selfe: but our desire must aime at a further ende; and that is, that we receiuing these, may praise and blesse God for them. Marke the Prophet *Dauid* in the sixth Psalme, in the thirtieth Psalme, and in diuers others: he desireth that the Lord would giue him life: but he asketh not life simply, that he might liue; but *because the dead cannot praise God*, here as the liuing doe. And therefore desireth life, that liuing he might praise God: After the same manner, is framed also the prayer of *Hezechiah* Esay.38. So therefore we are to pray for life, that liuing we may praise God: and pray for ioy, that reioycing we may praise him. we are not to aske life simply to liue, but that liuing we may praise God, neither are we to aske ioy simply for it selfe; but, that reioycing in God and in his goodnes, we might haue cause, and be the fitter to blesse God for it. And thus if we come to God for supply of new ioy with thanks, for the former obtained, God is ready, and willing to heare vs, But seeing I cannot goe through all the meanes of preseruing our ioy, at this time, I will here stay for this time.

THE

THE FOVRTH SERMON VPON THE SAME TEXT.

NOw to proceed where I left, the next duty prescribed by the Apostle for the continuance and encrease of our ioy, is, That we *quench not the Spirit.* Where, by the spirit, I take to be meant, the good motions of the Spirit of God in our hearts. For when these good motions, caused in vs by the spirit, are cherished; the spirit of God is cherished: and being cheared so, he cheareth and filleth our hearts with ioy, and *annointeth vs with the oyle of gladnes.* On the contrary: quench these good motions, and thou quenchest the spirit of God, which should cause this ioy in thine heart. Therefore, commeth there at any time, any good motions into thine heart? be carefull, by all meanes possible, to entertaine them, to cherish and to make much of them. So shalt thou make glad the good spirit of God, and hee shall giue peace, and ioy to thy soule. But is this commonly practised? Nothing lesse. For as it was said of the Israelites, *forty yeares long, they grieued the Spirit of God*: so may it be said of the most among vs, our whole life hath bin, a continuall grieuing, and prouoking the good spirit of God. For which of vs can excuse our selues, but that we haue had diuers good motions, sometimes from others, sometimes from our selues; and yet we haue resisted them. Sometimes we haue bin moued to heare the word of God; yet either for some vaine pleasure, or small profit, we haue neglected it. Many times we haue had a motion to leaue swearing, cursing, lying, and some especiall sinnes we haue bin giuen vnto; yet haue we not cherished these motions: nay we haue banished them away, and shut; as it were, the doores of our hearts against them. No maruell therefore, the spirit of God affordes vnto vs so scanty measure of heauenly ioy, when we thus daily and continually grieue him; when as fast as he kindleth any grace, or good

The eighth: Not to quench the spirit.

thing in vs, we are readie to quench it, and as it were to caſt water vpon it. If we will haue ioy, we muſt make much of the Spirit of ioy: that we ſhall doe, if we neuer croſſe any good motion, but be readie with all cheerefulneſſe and alacritie, to foſter and to cherish it in vs: ſo that of a good motion, it may grow to be a ſetled and a conſtant affection in vs: otherwiſe looke for no ioy from that Spirit, whom thou careſt not to grieue. Rather feare, as iuſtly thou mayeſt, that heauie ſorrow, or at leaſt a deadly and ſenſeleſſe numneſſe will befall thee. For experience hath ſhewed moſt fearefull examples, not only of them that haue loſt their ioy for a while; but of them that haue died in moſt lamentable deſpaire, by reſiſting theſe good motions: and others, that for all the time of their life, with all the meanes they could vſe, were neuer able to recouer the feeling of their ioy againe, loſt by the reſiſting ſometime of one good motion: quench not therefore the ſpirit, that is, the good motions of Gods Spirit.

Note.

Quench euill motions.

But yet if thou wilt keepe thy ioy, remember and be carefull to quench another ſpirit, that is, all the motions and ſuggeſtiõs that he ſeeketh to put into thy mind. For as the Spirit of God is the Spirit of ioy,; and being cheared by thee, will cheare thy heart in God: So Satan is a ſpirit of heauineſſe, and a ſpirit of deſpaire; entertaine him and follow his motions; and thou falleſt into the way of deſpaire and heauineſſe: reſiſt him and his ſuggeſtions, and thou ſhalt both cheare the Spirit of God, and free thy ſelfe from all that ſorrow and heauineſſe, that the diuell ſeeketh to bring into thy ſoule.

Our ioy in the beſt things muſt be predominant.

Note.

Againe, that thou mayeſt keepe thy ioy in God: remember it is not ſufficient for thee to keepe ſome kind of ioy and delight in good things: but thy ioy in theſe things, muſt be a predominant, & an euerlaſting ioy. For if thou ſuffer the delight of any earthly matter, to poſſeſſe & to occupie the chief place in thy heart, thy true ioy is gone. *Herod*, he had ſome kind of ioy in hearing *Iohn* Baptiſts preaching, whereupon alſo he did many good things, but becauſe his ioy was not predominant, but the ioy of pleaſures did exceed it, which he tooke in his inceſtuous adulterie, therefore he loſt euen that ioy he had. And this experience teacheth vs, that the ſetting

of

of our ioy vpon one thing, remoueth it from other things: he that hath his chiefe delight taken vp in his profit, is the lesse set vpon pastimes: & he that is chiefly set vpon one pleasure, is lesse bent vnto another. But this must needs fall out rather, that in the setling our minds vpon earthly pleasures, we shall withdraw them from heauenly ioies. For there is a far greater oddes & cõtrariety betweene earthly pleasures and heauenly ioyes, then is betweene one earthly pleasure and another. The rule therefore is, that we vse a temperancie and a moderation in the lawfull pleasures of this life, and so reioyce, as the Apostle teacheth vs, 1. Cor. 7. 30. *as if we reioyced not*. And this rule we must remember, is to be kept euen in lawfull pleasures, and such as we haue good ground and warrant to vse from the word of God. For as for pleasure in sinne, be it in any time, in any place or companie, with what circumstance soeuer, it hinders and quenches our reioycing in God.

But you will aske me, how you may come to haue a predominant ioy in the best duties, for it is not an easie matter to alter our affections, set vpon these inferiour delights. I answere, we shall come to a predominancie of delight in good things, if we be euer diligent in accustoming and exercising our selues in them. Accustome thy selfe to earnest prayer, and thou shalt delight in nothing more then in calling vpon God: exercise thy selfe in repentance and mortification of sinne, and this shall become euerie day more easie and lesse grieuous, yea and in the end delightsome vnto thee. On the contrarie, doest thou find thy heart taken vp with ouer great delight in the things of the earth? The daily and diligent exercise of holy and heauenly duties will slake, and quench thy ioy in them. *How this may be attained.*

And againe, as by the practise of them, thou hast taken that delight thou hast in them; so if thou shalt disuse, and vnaccustome thy selfe from them, both from the practising of them, the speaking of them with pleasure, and the musing and thinking vpon them: thou shalt lessen and diminish thy ioy in them. For this experience can teach vs, alwaies they take greatest delight in any thing, that giue themselues most to the practise of it. None so much giuen to the loue of drink or wine, as they that are continually lying at it. And it was a *Note.*

good precept giuen by a Heathen Philosopher, which may well beseeme a Christian to learne: that a man should make choice of the best life, and custome would make it easie and pleasant vnto him. We must not first looke for ioy, and then to practise good duties; but we must labour and sweat with exercising and accustoming our selues thereto, and afterward we shall find true ioy, from the continuall practise of them. Practise sobrietie, patience and mildnesse, and a delight in them will follow of it owne accord.

Intermission of good duties dangerous.

Hence then we see, it is very dangerous in regard of the losse of our ioy, to omit for a time, and to make intermission of good duties: as also to giue leaue for a time to our selues, to the practise of ought that hath been, and is like to be a hinderance to the progresse and proceeding of our Christian ioy. For omit a good dutie this day, and thinke it is not long to the next, it shall be done as well then; thou shalt find lesse disposition in thy selfe vnto it; and lesse delight in the doing of it, by that intermission of thine. And againe, giue thy selfe libertie, but at one time, to practise that thou shouldest not, and thinke thou wilt not be so farre carried with thy delight another time; that one action of thine shall make thy delight stronger, and thee lesse able to withstand it. This men commonly see not, and therefore if they haue had any ioy, in any good dutie, they quickly lose it.

Note.

Againe, because they intermit it still, and deferre, from this day to the next, the practise of it. Or if they haue growne to some lesse delight, or some dislike of something that were to be left; yet by this taking of libertie now to do it, and then vpō another occasiō to do it, the delight returneth as great as euer it was. If mē haue come to take pleasure in the Sabbaths of God, inȳ hearing of his Word, in prayer, in reading, cōference and other holy duties vpon that day; this delight many times groweth cold in them, because they thinke, yet they may take libertie, and dispence with themselues for a day, when either their profit calleth them away to worldly affaires, or some ill custome to vanitie and pastimes, draweth them away. For this abādoning thy ioy, which thou mightest take in the holy duties of the Sabbath but for one day, will make thee the more vnfit to take any ioy in them for many

dayes after. This keeping of one Sabbath to the deuill, will make thee thou ſhalt after take little pleaſure in keeping any to God. Let him therefore ſue vnto thee, but for one Sabbath in the yeare, to be kept vnto him in wantonneſſe,& vanity;and let him labour to further it what he can, and pleade old,and ancient cuſtome for it: yet if(I ſay) thou feaſt him, and makeſt him merry but one day in the yeare, hee will ſo winde in himſelfe,and grow in one day into ſo familiar acquaintance with thee, that thou ſhalt not be able to winde thy ſelfe out of it,when thou wouldeſt. *Nota.*

The laſt meanes which I will note,whereby we may both keepe,and encreaſe our ioy,is,that whenſoeuer the Lord ſhal call vs out to troubles and croſſes, that we ſubmit our ſelues willingly and patiently to goe thorough them. For this is a certaine and a ſure poſition alwaies in Gods children, that ſorrowes and troubles ſent vnto them of God, are a direct way whereby the Lord intendeth to bring them vnto greater ioy; and the greater, and more continued troubles the Lord bringeth vpon them,to the greater ioy doth he carry them, if they willingly, and patiently paſſe through them. Reade,2.Cor.1.5. *As the ſufferings of Chriſt abound in vs; So our conſolation aboundeth,through Chriſt.* Marke,As the ſufferings abound, ſo the conſolation and ioy likewiſe doth abound.And this is ſutable, and well agreeing to all the actions of God, for the moſt part. For when hee meaneth to exalt thee higheſt,then he firſt humbleth thee by afflictions, and caſteth thee downe loweſt. None was euer ſo lowe abaſed,and ſo deepely caſt downe as was our Sauiour. Therefore alſo,as it is ſaid.Phil.2.9. *God highly exalted him,& gaue him a name aboue euery name,that at the name of Ieſus ſhould euery knee bow,both of things in heauen,and things in earth;and things vnder the earth.* The like we ſee in *Dauid*, when God meant to exalt him to the kingdome, he led him thither, through many troubles and afflictions.The Iſraelites God led them into a land flowing with milke and hony; but he led them through barren,and a terrible,and feareful wildernes. *Ioſeph* was exalted to be next the King in Egypt,but he wascarried thorough pits,and priſons and bondage,vnto it.

The laſt meane. To ſubmit our ſelues to the Lord in our troubles.

Note.

On the contrary, marke the dealing of God with the wicked: he spareth them here, because he meanes to punish them in hell. He feedeth them in fat and good pastures, because he meaneth to kil and to slaughter them after. Doth God therefore call thee to trouble, this is the way he hath prepared to bring thee to ioy, if thou wilt follow it. Reade an excellent place to this purpose. Acts 20.22. *And now behold*, saith the Apostle *Paul* to the elders of Ephesus, *I goe bound in the spirit to Ierusalem, not knowing what shall befall me there, saue that the holy Ghost in euery city witnesseth, that bonds and afflictions abide for mee.* Marke now his resolution, *but I passe not at all*, (saieth he) *neither is my life deare vnto my selfe, that I may fulfill my course with ioy.* He saw many dangers, and many troubles before him: but yet he would not auoide them, for in so doing he should haue bereaued himselfe of former ioy, and depriued himself of much comfort, that by these he assured himselfe of. I speake not this, that I would haue men to rush themselues into needles dangers. No, if God giue meanes to auoide them lawfully, and with a good conscience; it is presumption in vs, and a tempting of God, to cast our selues into them. But when we know, and are assured we are called vnto them by God, as *Paul* was, (for he went vp to Ierusalem bound in the spirit) Then we may and ought, willingly to vndergoe them. And when we are thus called, it is easily knowne. For if trouble be before vs, & no meanes with safety of a good conscience to auoide them, then God calleth vs. And we if we wil with *Paul* finish our course with ioy we may not go about to auoide them. Heb. 12.11. Thus then we see, how this blessed ioy is to be gotten, and also how it is to be maintained, and encreased in vs.

Note.

Of the recouery of ioy.

In the last place, we are to see, how it is to be recouered, when we haue lost the sense and feeling of it in our hearts. In this case, the remedie is to be prescribed, according to the occasion thereof, that is the loosing of it. For sometime it is taken away by God, to try our patient and constant mindes. Sometimes againe, either by some great sinne committed against God; or by continuall neglect of the meanes, whereby we should continue it. In the former kinde there is required

quired of vs, both a more diligent and carefull continuance in all good duties and exercises of Christianity; and a patient attending and waiting for the restoring of this continuall ioy. Psalme 5.8. For God doth not take away the sense of our ioy, to bereaue vs cleane of it; but to keepe and exercise our patience, and stirre vp our faith, and to make vs to long and desire after it, thus he tooke from *Iob* the feeling of his ioy, and troubled him with feares and terrors: but it was to no ill end, neither that he tooke away al he had. For when he had tryed him, he restored double to him againe. And no doubt, but he gaue him also a double portion of ioy, for that he had taken from him.

Here it may be demanded, how we may know, when the losse of our ioy, is by the former occasion of Gods tentation, I answere sift and try thy heart narrowly whether some speciall sinne, or some want of practise of good duties hath not caused this losse of thine. If thou examine diligently, and finde thy conscience before God to excuse thee, thou maiest then take it, as a fatherly triall and tentation, sent from God to try thy patience with. Yet this know withall, though thou canst finde nothing in thy selfe, yet Gods eyes are sharper sighted then thine are; and he can see iust cause in thee to punish thee, for that thou thinkest thy selfe the cleerest in. And therefore euen in this case thou must humble thy selfe, as *Iob* did before God; and then God will restore thee thy ioy with aduantage, as he did vnto *Iob* whatsoeuer he had taken from him. but especially this humiliation is to be put in practise, when by triall we finde, either some grieuous sinnes, or our continuall negligence, to haue bereaued vs of the treasure of our ioy. For without this humbling our selues before God, and harty confession of our sinne, it is impossible, euer to recouer it againe. *The first meane to recouer our ioy being lost.*

Looke into the example of the Prophet *Dauid*, he had committed adultery with *Bathsheba*; and murder vpon *Vriah*, and this lost his ioy, as we reade Psal. 51.12. *Restore vnto me the ioy of thy saluation.* What did *Dauid* first? reade Psal. 32.3. He *held his tongue* at 5 first. But what came of it? came his ioy againe? No: *his very bones consumed with griefe, and he rored all*

the day long, Gods hand was heauy vpon him day and night; his moisture turned into the drought of summer. In the next place therefore, he bethought himselfe to *acknowledge his sinne, and to confesse his wickednesse, against himselfe*, and then he found comfort. God remoued from him his heauy hand; the bones which God had broken in him, then reioyced, and God forgaue him the punishment of his sinne.

The second meane.

But often, yet, it falleth out that some men, for want of a sufficient vnderstanding of the word of God, and their owne case, cannot by this meane receiue any comfort. For these men therefore, it is a good course to resort either vnto the minister, if he be a man of knowledge and learning in the word of God, and of conscience and fidelity, accordingly: or els to some other of trust and experience in the word of God; And reueale, and discouer vnto them, what it is that maketh them either, troubled in minde, or dead and blockish, for want of spirituall ioy and comfortt. For not only we are like to haue the help, and benefit of their counsell, for our particular case; but euen the very discouery of the cause of this our deadnes, and helpe how to remedie it, is a meanes oftentimes to begin againe the sense and feeling of our ioy.

The third meane.

To these meanes, if they alone will not serue, it were good to adde fasting and prayer. For these are of that power, that they are able, being rightly vsed, to cast out the deuill himselfe, out of those, in whom he hath taken corporall possession. As our Sauiour teacheth. Mat. 17. 21. And much more no doubt, will it be able to expell that heauinesse and deadnes of spirit, that possesseth vs. And to raise vs vp againe to the sense of our former ioy, But here it will be good, especially to haue regard of that which I spake of before, to obserue most dilligently euery good motion of the spirit of God; and to giue them the best, and the kindest entertainment we can. For as we commonly leese our ioy, by resisting the good motions of the spirit of ioy and comfort; so by a harty and kinde entertaining of them, one time or other thy ioy is likest to returne vnto thee againe.

But to draw to a conclusion of all, we haue seene how earnest the Lord is by the Apostle, to call and exhort vs to this

dury

duty of reioycing in the Lord: we haue alſo ſeene, by what meanes we may attaine to this ioy, if we yet haue it not, and how many and ſpeciall meanes God hath giuen vs, to keepe and to encreaſe it when we haue it, and to recouer it, if we haue loſt the ſenſe and feeling of it. What then is our duty, but that we try and examine our owne hearts, to finde whether euer we felt in our hearts any true reioycing in God, and in good things, and if we neuer knew, what it meant, let vs learne, (in that ſort that I haue ſhewed) to get it: and ſo after; to keepe it.

And eſpecially by weaning our ſelues, for the loue of this ioy, from other delights, pleaſures, and profits, wherein we haue bin taken vp: and willingly vndergoing troubles, and croſſes, (when God hath called vs vnto them,) for the ſame, and ſo to keepe it. And if we haue by careleſſe negligence ſuffered the deuill, to bereaue vs of this ſo rich and pretious a iewell of our ioy; yet let vs by al meanes poſſible, labour vnceſſantly, day and night, to renew and recouer that we haue loſt: and let vs neuer giue any reſt vnto God, nor vnto our owne hearts, vntil we feele the heauenly ſparkles of our former ioy againe kindled in vs. And when it hath pleaſed God, againe to reſtore it to vs, let vs beware greatly of a ſecond relapſe. It is very eaſie without dilligent care taking to be loſt, and many enemies lie in waite, to take it from vs. But it is not ſo eaſie to be found againe, when it is loſt. The thiefe is not ſo chary to keepe thy gold from thee, when he hath ſtolne it, as the deuil is to keep away, and to hide thy ioy from thee, that thou mighteſt neuer finde it againe.

If our ioy be loſt, neuer reſt til we finde it againe.

Let none take thy crowne from thee.

Now though I haue already vſed ſome reaſons to perſwade vs to be carefull of this duty, yet conſidering our dulnes and vntowardnes vnto it; it ſhall not be vnfit to adde for a finall concluſion, a few motiues to make vs the better to remember, and to put in practiſe theſe meanes, whereof you haue now heard. And to omit to ſpeake of that which before I touched, that al other ioy, beſides this, vaniſheth away, and nothing in the end remaineth, but ſorrow and vexation of Spirit. As *Salomon* hath left his owne experience to teach vs. And that this ioy is of it ſelfe, the moſt compleate,

Motiues to ioy in God.

1 and absolute ioy that can be possessed, as being founded in God himselfe; consider besides it selfe, what excellent priuiledges this ioy bringeth vnto vs: It bringeth vnto vs comfort aboundantly, against all the crosses that can befall vs, and against all the enemies we can haue in this life; Let famine, Let nakednesse, Let danger assaile vs; we haue God yet to reioyce in, to feed vs, to cloath vs, to protect vs, so far as shall be for our good. Let wicked men banish vs, Let them hate vs, let them imprison vs, let them take our liues from vs, yet we haue God to reioyce in; who will accompany vs in banishment, in prison, or in what place soeuer; whose loue shal more then counteruaile all the hatred of the wicked. And the life that he hath hid and treasured vp for vs, shall be better, then a thousand liues which they can take away.

2 This ioy is as salt, to season and to sauour al our other ioyes whatsoeuer they be: for without this, our pleasures are vnsauourie, and haue no taste nor sauour of pleasure in them. Againe, lastly, marke what an excellent promise the Lord maketh to this ioy, Psal. 37. 4. *Delight thy selfe* (saith the Psalmist) *in the Lord, and he shall giue thee thine hearts desire.* There is no man but would bee glad to haue his desire satisfied. Loe then the way: *Delight thy selfe in God*, be carefull to keepe this blessed ioy; and God, who cannot lie, hath promised to giue thee whatsoeuer thy heart can desire: so ready is the Lord to fulfill the desire of them, that reioyce and delight themselues in him. It was a great fauour of the Lord vnto *Salomon*, 1. King. 3. to aske him what he should giue him, and he would be readie to giue it; yet God made him promise but for one request: what a fauour of God is this then vnto thee, that there shall be no good thing thy tongue can aske, or thy heart desire, but the Lord will giue it to thee, so be it, thou delight thy selfe in him? But consider, for thy further care yet of this dutie, that this promise implieth also a threatning in it. And that is, if thou refusest to delight in God, and wilt take thy pleasure and delight in vanitie, in sin, in the breach of the Sabbath, and of other duties; God will deny thee euery desire of thy heart. In that which thou desirest ioy in, God will send thee sorrow: in that thou desirest a

3 Psal. 84. 13. 14.

blessing in, God will blow vpon it with his curse.

The not regarding this duty, is a plaine and euident token of an hypocrite, whom God hateth, For read Iob.27.10. *The hypocrite*, (saith *Iob*) *will he set his delight in the almightie? will he call vpon God at all times?* making both these alike to be notes and brandes of a dissembling hypocrite, that he will not at all times call vpon God: neither will set his constant and continuall delight in God. A fearefull thing we know it is, to be an hypocrite, whose portion is hell fire. Mat. 24.51. it is said, *the Lord of the euill seruant shall cut him off, and shall giue him his portion with hypocrites, where shall be weeping and gnashing of teeth.* If thou wilt haue no part nor portion in this lot of hypocrites, bee no hypocrite: delight in the Lord, which hypocrites doe not, neither can doe; and so thou shalt auoid it. On the contrary, this holy ioy, is a note of a man renued and regenerated by the Spirit of God. Read Gal.5.22. *The fruite of the spirit, is loue, ioy, peace, long suffering, gentlenes, goodnes, faith, meeknes, temperancy. And against these is no law:* They that find this ioy in their hearts, from the Spirit of God. There is no lawe, or curse of God to seaze vpon them. For they are guided, by the Spirit of God.

A note of an Hypocrite not to ioy in God.

Matth.24.51.

Galath.5.22.

FINIS.